

FREE-GRAVE

OR

THE FLOWERS

OF

CHRIST'S BLOOD

~~CHRIST~~ TO SINNERS

Being an Experiment

Christ upon one who hath

the bondage of a troubled Conscience

times, for the space of about

till now upon a clearer discovery

Jesus Christ, and the Gospel

Wherein divers secrets of the

and scriptures, are brought forth

and by way of Observation, the

several condition, with a more

of Law and Gospel

With a further revealing of the

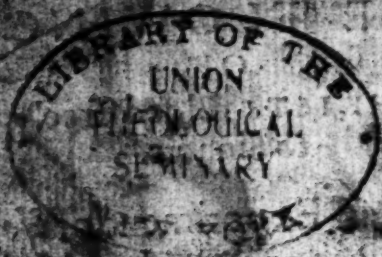
its glory, liberty, beauty, and

simplicity thereof

By *John Salterne*, Pastor of the Church

at *Barnstable* in *Massachusetts*

The first Edition



Benjamin O.



T O

My Honorable Friends

Sir *John Wray* Knight and
Baronet, Sir *William Strickland*
Knight and Baronet;

Both Members of the Honor-
able House of Commons.

HONORABLE;



I Know ye both
well to have
loved the ac-
quaintance of
Truth long
and in those
times when truth was an enemy.

The Epistle Dedicatory.

and light darknesse in the account of most; therefore I hope the same Lord will not cease to reveal to ye more of himself, till ye come to know as ye shall be known. The truths (if I mistake them not) I here present you, are of Free-grace, such things as if cleared to the World, would enlighten us more in the mystery of iniquity then any other. There is one thing appears to us in the discovery of this, which is love, God loving us freely, and sending out his Spirit of love into our hearts; this should be that onely principle of power in beleevers now under the Gospel: love began all the work

The Epistle Dedicatory.

work of salvation in God, and love should carry on this work of salvation in men: This is a way of service which none know, but those whom the Son hath made free indeed.

The Lord fill ye with this love, that ye may obey as gloriously as ye are commanded in the Gospel, and that the experiences of Free-grace may dwell richly in ye; that ye may spiritually judge of the finer and more subtile parts of Antichrist. All is not in that grosse Idolatry, which is seen and felt; there is more of mystery then so in it.

I could not but thus pub-

The Epistle Dedicatory.

likely acknowledge ye, who
are such publike Assertors of
that Liberty we of this King-
dom enjoy at this day, and be-
cause ye have acknowledged
me in many favours to my self
formerly; for which I am

Your Servant
in the Lord,

JOH. SALT MARSH.

AN



AN

Occasional Word.



I would be matter of much peace amongst beleevers, if the names of *Antinomian*, and *legal Teacher*, and the rest, might be laid down, and no mark or name to know one another by, but that of beleevers that hold *this* and *this* for distinction: Surely, carnal suspitions and jealousie do much encrease our differences. Some, hearing the doctrine of *Free-grace*, think presently there will follow nothing but loosenesse and libertinism; and the other, hearing of holinesse, of duties and obedience, think there will follow nothing but legalnesse.

An Occasional Word.

and *bondage* , and *self-righteousness* ; and upon these *jealousies* , each party *over-suspecting* the others *doctrine* ; bends against one another in expressions something too uncomely for both ; and there are some *unwarrantable notions* to be found on all sides. But let us consider :

Can the *Free-grace* of *Jesus Christ* tempt any one to sin of it self ? Can a good Tree bring forth evil fruit ? And shall we call every one *Antinomian* that speaks *Free-grace* , or a little more *freely* then we do ? If any man *sin* more freely because of *forgiveness* of sins , that man may suspect himself to be *forgiven* ; for in all *Scriptures* and *Scripture-examples* , the more *forgiveness* , the more *holiness* ; Mary loved much , because much was *forgiven* to her ; and *righteous* and *holiness* , blood and water , *Jesus* and *Lord* and *Christ* , called and
justi-

An Occasional Word.

justified, are still to be found together in the *Word*.

There are some too of another sort, who make some noise of *Free-grace*; but if all were well observed, it is not so *free* as it seems. I have heard of a *Gentleman*, that because he would seem very *free* to his Neighbours, bid fill out Wine *freely*; but he had commanded the *servants* beforehand to *burn* it, that it should be too *hot* for any of them to drink. I wish the *Wine* in the *Gospel* (by some) be not overmuch heated by the *Law*, and *conditions* and *qualifications*, that poor souls cannot taste of it freely, and yet seem to fill it out freely too. *Free-grace* may be there in the *notion* of it, yet not in the *truth* of it. The *Arminians* boast themselves to be as great Patrons of *Free-grace* as others: And why? Because they teach, that all that is still given

An Occasional Word.

to man, is for *Christ*, and in *Christ*; and though by Faith and works, yet all that is *free-gift*. So the *Pa-pists* boast of *Free-grace*, That *Christ* is given freely from the Father for sinners; and it is of *Free-grace* that we are accepted, though of works too: So as surely there is some other way of carrying *Free-grace*, then by joyning men so into the work; for else it is but a *Popish*, an *Arminian* *Free-grace*.

Iesus Christ hath appeared more of late, and his glory hath been more abroad, then this Kingdom eyer saw before; and indeed *Antichrist* goes never rightly down, but when *Christ* is lifted up; and if *Iesus Christ* had been more in the divinity of these latter times, and in their *Preachings* for *Reformation*, and *Moses* lesse, we had not onely had more of his grace, but more of his glory then we yet see.

Yea

An Occasional Word.

Yet I do not see that the power of *Christ crucified*, is so abroad among *believers* as it should be; but some *several Ordinances* are rather the businesse of this age; Yet thus it hath been alwayes, whenever there were any *shadows* or *carnal Ordinances*, *believers* went more after them, then *Christ himself*. Under the *Law* it was so, and under the *Gospel* it is so; some *external truths* of *Christ* are sought after more then *Christ himself*, and we make more of the *beams* then the *Sun of righteousness*, and rather warm our selves by the *sparks* then the *fire*; like those *Souldiers* who cast lots for his *Garments*; but let his *Body* alone upon the *Crosse*; not but that every thing of *Christ* is precious, yet nothing so precious as *himself*. So as *These things* ought we to have done, and not to leave the other undone. (and we need not be long of it.)
I hope

An Occasional Word.

I hope by this time *Free-grace* is no *Antinomianism* amongst be-
leevers; yet it hath been ever *Sa-
tans policy* and the *Lords providence*
to manage a *truth* sometimes
through a whole age, yea, and ages
too, in *another name* then *its own*;
and some other age have seen it for
a *truth*, which *God* would not re-
veal to those unthankful times.
Light hath walked abroad in a *vail*
of *darknesse*, and *Truth* in the *like-
nesse* of *error*; and *Christ* hath been
crucified by those who after knew
him for their *Lord of glory*, and were
wounded for him whom they had
wounded themselves. O that the
times we live in, had not too many
of these, who would *persecute* that
Christ now, whom hereafter they
may *preach*.

But I have done; and if I have
erred in any thing (for I see *but in
part*, and *know but in part*) it is in
filling

An Occasional Word.

filling out that *Wine* too freely;
which the *Master of the Feast*, if I
mistake not, hath bidden me, say-
ing, *Drink, yea drink abundantly,*
O beloved, Cant. 5.

TO



TO THE READER.



*I*N the Experiment of this soul, you may see a Spirit of adoption in Bondage, and one made pcor in Spirit through the ignorance of the riches of grace, and by a legal faith (as I may say) both under Grace and the Law at the same time. Surely such legal beleivers are as much subject to death and bondage in their own apprehensions under the Gospel, as they were before under the Law.

You have here the frame of this soul, or the constitution and condition of a Spirit before conversion, under conversion, and under the relapse or falling back into the same sins, and under
the

To the Reader,

the temptations for those sins, and under a legal recovery out of those temptations, and under a fuller revelation of grace and truth, onely drawn out of their own experiences; by which we may see what the want of the knowledge of Jesus Christ is. And the more Christ is known, and that love of God to the Sons of men which was manifest in the flesh, the more that glorious liberty from the Law, Sin, and Satan, is manifested in that soul. This made Paul desire so to know nothing but Jesus Christ and him crucified: And the more this light of the Gospel shines in the face of Jesus Christ, the more doth the ignorance of flesh and blood dissolve; and the shadows of the Law, as doubts, fears, terrors which are cast in, vanish before it: For the day breaks, and the shadows flie away.

The onely scope of this Discourse and Observations is, to hold forth the glory

To the Reader.

glory of Free-grace ; and that by this one Experiment , Wisdom might be justified of her Children. O the riches of his grace ! O the fountain of his love ! O the exceeding and comprehensive freeness and the flowing of his blood washing us, when we are polluted in our own ! Thus he calls us beloved , when we are not beloved ; and we who had not obtained mercy, do obtain mercy.

And I thought my self not a little happy to have such an effectual door as this opened, to deal with the experiences of a soul in this kinde.

And for the following Conference, and for my Observations , and other particulars , I took this occasion to draw out my discourse of Grace and Gospel-glory , from the faithful experiences of such a soul, wherein the work of nature and grace , and spirit and Satan, was clearly visible and discernible, rather than to found them upon meer notions

To the Reader.

and conjectural Principles. For in the experiences of a soul, we may more clearly discern the deep things of the Spirit, reading them in the spirits of such as possess Christ, (as in the Counterpane of the Scriptures;) for there truth answers to truth, as in water face answers to face.

THE

THE
CONTENTS
Of the Book.

CHAP. I.

OF the Parties natural condition, and how they
felt themselves in their state of nature, before
they could persuade themselves they had taken
Christ. Pag. 1.

Observations.

1. Of the bondage that a meerly carnal man sins in,
and where true spiritual freedom is. P. 3.
2. Of the resistings of sin, and sorrowings for sin,
which are in a natural man. P. 5.
3. How far many go in a formal profession and meer
natural Religion, raised up a little by the power of
the Word. P. 7.

CHAP. II.

OF the Parties first trouble for the sins they lived
in, which is supposed to be the time of conversion,
or calling, or light from Christ. P. 11.
Ob.

The Contents.

Observations.

1. Of the Preacher: several dealings with this Party, to settle them, and not in a way of believing first. pag. 26
2. The unstableness of such as are not converted in a pure Gospel-way. P. 33.
3. The several ways which the Lord makes use on to salvation. P. 35.
4. The want of true Gospel-knowledge in Jesus Christ, is the cause of many distractions in believers. P. 36.
5. The opening Jesus Christ in the Gospel, is the best and surest way to deal with sinners. P. 39.
6. A further opening of the doubtings of a soul not clearly discerning the power of the Gospel. P. 43.
7. The working of the Spirit of Christ in a soul, though not so clearly enlightened. P. 46.

CHAP. III.

OF the Parties falling into the same sin in some measure which they had lived in, in their unregenerate state, from whence all their late bondage hath been.

Observations.

1. The danger of placing assurance most in mortification of sin. P. 53.
2. The danger of drawing our comforts most from the change in the outward man. P. 54.
3. The spiritual condition in this life, more in being justified from sin then cleansed from sin. P. 56.

4. The

The Contents.

4. The greatest temptations upon sinning in an enlightened condition. P. 57.
5. That back-sliding or relapsing, is much mistaken, and mortification of sin; of the more mystical mortification beleivers have. P. 59.
6. The sum of the mystery of mortification of sin in a believer. P. 65.
7. That there is danger in putting too much upon the sin of relapsing or back-sliding in beleivers. P. 69.
8. The conclusion concerning the mystical and spiritual mortification. P. 73.
9. Some Scriptures concerning falling away interpreted. P. 75.

CHAP. IV.

THe Party, after such openings of the frame of their spirit, is now discoursed with upon certain particular Questions. P. 78.

The Parties several Doubts answered.

1. That they are not therefore beloved of God or in Christ, because they fell back again into sin. P. 79.
2. Because they found not a change in the whole man. P. 80.
3. Because they feel not themselves sanctified, they think they are not justified. P. 81.

CHAP. V.

THe Parties great Doubt concerning faith or believing. P. 92.

1. The great Gospel secret, concerning faith or believing. Ibid.

2. We

The Contents.

2. *We are first to believe, and all other gifts will follow.* P. 97.

The several wayes opened, how the mystery of Godlineſſe and Free-grace hath been received in, and in what degrees it hath been enquired for in this present age. P. 106.

1. **G**ods first revealing himself to man in goodnesſe and Free-grace. P. 107.
2. Gods Free-grace to sinners more discovered. P. 111.
3. More of Gods Free-grace and Love; of mans sin, and redemption, discovered. P. 114.
4. The Son of God how conſidered in the work of Salvation. P. 119.
5. Gods love manifested in the Gospel-expreſſions. P. 124.
6. The new Covenant, no Covenant properly with us, but with Christ for us. P. 125.
7. Gods manner of Covenanting. P. 127.
8. They that are under Grace revealed, are no more under the Law. P. 128.
9. When God is ſaid to be in Covenant with the ſoul. Ibid.
10. A justified perſon is a perfect perſon. P. 129.
11. Sin ſeparates not him from God, but from Communion with God. P. 130.
12. Christ in the fleſh. Ibid.
13. Christs being in our own nature. P. 131.
14. Christs love. Ibid.
15. Christ doing and ſuffering for our ſakes. P. 132.
16. Christs Mediatorſhip. Ibid.

The Contents.

17. The right general Redemption, by the second Adam. p. 133.
18. Christs love. p. 134.
19. Christs blood. Ibid.
20. Christs blood poured out. p. 135.
21. Christs Vesture dipp'd in blood. Ibid.
22. Christs comeliness. p. 136.
23. Christs beauty. Ibid.
24. Christs names. p. 137.
25. Christ and His. Ibid.
26. Christs love in Heaven to us, or Christ exalted. p. 138.
27. The Gospel is Christ revealed. Ibid.
28. The mystery of Christ in the Gospel, a mystery of love. p. 139.
29. A believers glorious freedom. p. 140.
30. All the sins of believers done away on the Crosse. Ibid.
31. Christ offered to sinners. p. 141.
32. A believer must live in Christ, not in himself. Ibid.
33. How Christ and a believer were one in sin and righteousness. p. 143.
34. We must come before God as having put on Christ first, not as sinners and unrighteous. p. 144.
35. The Law is now in the Spirit, and in the Gospel for a believer to walk by. p. 146.
36. Legal and Gospel-commands and duties. p. 147.
37. The Gospel in the business and grace of it. p. 148.
38. The new Covenant further set forth to be understood. p. 149.
39. The way of assurance for believers. p. 150.

The Contents.

40. The Gospel Ministration very glorious. p.157.
41. In what kind the Gospel is glorious. p.160.
42. The form of the Gospel, or way of dispensation. p.163.
43. Gospel promises. p.164.
44. God under the Law; and the Gospel legal, and Gospel-worshippers. p.166.
45. God and His in Reconciliation. p.169.
46. The fears of weak believers; and their remedies. p.171.
47. Remedies to each fear. p.175.
48. Legal conversion. p.177.
49. When the Spirit of adoption works not freely. p.179.
50. Opinions make men legal. p.181.
51. Jesus Christ offered to sinners as sinners. p.184.
52. The simplicity of the Gospel salvation, easie and plain. p.190.
53. Christ and every part of Christ to be studied and beleev'd in. p.194.

The several wayes of Free-grace, and the general point searched. p.197.

THe first way of Free-grace, free without all conditions of Grace. Ibid.

A second way of Free-grace, free onely with conditions. p.198.

A third way of Free-grace, free onely upon condition. p.199.

A fourth way of Free-grace, free onely in extent. Ibid.

Some

The Contents.

Some Truths of Free-grace sparkling in former Writers, and in some famous approved men of our times, in Testimony to what is in this Discourse of Free-grace. P. 204.

THE Law by the Preaching of it, cannot reform, but onely Faith. Ibid.

No preparatory works before Christ. P. 205.

Free-grace hath many enemies. We should stand for Free-grace. P. 206.

Faith is no condition of the new Covenant of Grace. Ibid.

We have all in Christ. P. 207.

Christ is every thing to us. P. 208.

God was never an enemy to his. P. 209.

That we and those commonly called Antinomians differ little. Ibid.

Concerning our not resting on sight, or our own graces for assurance. P. 211.

The Law as given by Moses, no rule to Christians. P. 212.

Faith before Justification is no Grace. P. 213.

God is never an enemy to his though sinning. P. 214.

Christ promised to sinners as sinners. P. 215.

A believers Law is Christ, and his Spirit. P. 216.

E R R A T A.

Page 198. lin. 19. and pag. 199. lin. 17. and pag. 200. lin. 21. for *in saying* read *in saying*.

The



The flowings of Christs Blood freely to Sinners ; Occasioned by an Experimental Discourse.

C H A P. I.

*Of the Parties natural condition,
and how they felt themselves
in their state of nature, before
they could perswade them-
selves they had taken Christ.*

Quest.



*What manner of life did you lead, as
you can well remember ?*

Answ.

*I continued in a course of some
particular sins long.*

Quest.

*Had you no fits of terror of conscience for
your continuance in those sins ?*

B

Answ.

2 *The flowings of Christs Blood*

Answ.

I had some gripings and accusations in my continuance in those sins ; but they tarried not with me.

Quest.

Had you any reluctancy in sinning , or did you it with full consent ?

Answ.

Yes ; with full consent , to my remembrance.

Quest.

Were you much delighted in those sins , so as you committed them with greedinesse , or were you over-powered partly through the strength of corruption ?

Answ.

I delighted in them , and felt no overpowering of that kinde.

Quest.

In this your natural state , how far did the light of conscience check you or put you upon any Reformation ?

Answ.

Upon some duties of Prayer and hearing the Word ; and checks divers times thus.

Quest.

How did your checks such as put you upon these other religious duties ?

Quest.

Did you not see any need of Christ?

Ans.

Yea; but it was I thought rather for my self-ends, then for love to Christ. One asked me, if I could be contented without Christ, if it were possible that I had my sins pardoned, and peace of conscience, and not have Christ: I answered, I did not know.

Quest.

But after all these proceedings; and soul-conflicts, which I perceive you had, and your dealings with many concerning your sanctification: How came you to that assurance of your calling and the spirit, as you were once persuaded you had?

Ans.

I shall relate unto you my experiences which I had (as I was then assured on) of my calling.

First, When I was minded to make away my self for my sin, the Lord sent into my minde this word, I have loved thee with an everlasting love: Ah thought I then, hath God loved me with such an everlasting love, and shall I sin against such a God!

Secondly, I had many doubts and fears, but

but through the strength of Christ I overcame all: These doubts and fears arose from the examination of my self how I could finde the work in my soul agreeable to that testimony; for I was much afraid of being deluded.

Thirdly, The promise in *Isai. 55. 1.* did stay my heart, and Christ in my partaking of him in his Ordinances, did sweetly witnesse, and exceedingly, that he was my *Christ*.

Fourthly, I went on for some time full of joy and of comfort, upon these promises, and another I had, *Fear not, I will be with thee, I will never leave thee, I will never forsake thee.*

Fifthly, I was in fears again, that I could not pray, but I had a promise, *I will fulfill the desires of them that fear me:* These, and many more, were my grounds and evidences, which I thought were right then when I had them.

Sixthly, Sometimes in hearing the Word, Christ did witnesse to my soul, yet but seldom.

But, O how I did strive against this work, as I thought, of my being called, to put away all promises of mercy from me.

I may

I may justly say, *The Lord saved me whether I would or no.*

Sometimes I was dead and could not pray, sometimes very much quickned and stirred up, and I could powre out my soul in much sorrow and remorse for sin. O me thought I could spend a whole night in praying for what my soul wanted!

That which I much desired in prayer, was still, that my sinful soul might be healed of sin; and that running issue of sin that ran and ceased not, might be stopped.

Yet in this my time, and those dayes, I seldom desired pardon of sin till I were fitted for mercies: But now I see we are pardoned freely, I cannot even now but say this, O rest not therefore in your own duties, lest you perish in the sparks you kindle, as I had almost done.

I observed a good providence of the Lord to me, in providing me still many Christians to complain to in this my condition.

OBSERVATIONS
on the former *Discourse*.

I.

*Of the Preachers several dealings with
this Party to settle them, and not in a
way of beleevng first.*

I Observe, That now this soul question-
ing the truth of all their assurances, they
labour to perswade it to faith or beleevng,
upon a ground of Sanctification in them-
selves, which hath no *evidence*, nor for the
present can bring any *demonstration* to the
spirit: For Satan and the Parties own
suspecting heart, will not let them beleve
any *truth* in that which they have found so
faulty; As for instance, a man that hath had
cause to be jealous of his wife, & hath seen
some miscarriages, all the friends she can
make, are not able to satisfie and take away
all grounds of fear & jealousy from him by
their perswasion, but he will still suspect,
because he once had some real ground; and
unless they can take away this, they cannot
perswade

perswade him to that: So in that soul where there hath been real failings, and a spiritual discerning of its own *unrighteousness*, all the perswasions of others, cannot make it have any good opinion of it self, nor perswade it of its righteousness, unless they can take away that *unrighteousness* & *sin*, and make it to be no *sin* and no *unrighteousness*; For the soul which is onely troubled for sin, must be settled upon something which is not sin; and upon a *righteousness*, either in it self, or some other, or there can be no settlement, peace, or comfort in that soul: And yet this is the common way of dealing with *souls*, and bringing them up into assurance, as thus, Repent and pray, and live an holy life, and walk according to the Law of God; and if they answer, they cannot do thus, *O then say they, can you not desire to pray, and repent? and if they say they cannot desire, O but then say they, can you not desire that you may desire?* And thus they winde them up by acts of their own spirit, and run them out to the end of their own workings; when alas, these desires of desires, and the spinning of such fine threads in divinity, are not strong enough to binde up a broken spirit:

28 The flowings of Christs Blood

This is but the broken work of a soul; for how many have desired to enter in & have not been able? Nay, Who is there not that have a desire? All the world of common beleevers are carried on by this principle of a desire. We see now the vanity of such reasonings with a soul troubled for sin, and questioning the truth of the *spiritual work* in themselves: Such kinde of arguing may give some *hints* to the soul that hath the *Spirit of God* in it, & some *spiritual things* to pacifie and perswade it a while, because it findes something in it self agreeable to such a discourse; but these are too narrow and weak to bear up the burden of sin, and legal terrors; like the bottom and point of a top, which being so small, may for some time that it is in motion bear up the body of the top as wee see; but when the motion is done, the top falls having nothing proportionable to support it: So the soul turns upon some *hints* of comfort a while, but flattens again. And this is the furthest and strongest satisfaction the discourse of such Divines can give; yet I despise them not in this Light they have, so they contend not against the more glorious *lights of truth*; but the Lord (if he please) reveal more unto them.

them. But you will say, how will you deal then with a soul thus puzzled; and questioning? I answer, I shall not dare to place them on any bottom of their own righteousness, or to satisfy themselves by something only in themselves; that were to take the *disease* for the *Physician*, & to give them no *oyntment* but *blood* of their own *wound* to *heal* them; nor should I take that other way which many do that are of this legal *strain* too, as to apply *promises* to them first, which many times instead of drawing the *soul* to *Christ*, puts it further off, bringing some *conditions*, which the soul questioning in themselves, dares not meddle with before it be prepared by *Christ* and his *freeness*. But you will say, what way will you take then? I answer, That way which the *Scriptures* reveal to me; First, the laying down, and establishing, and bringing forth a perfect righteousness, even the righteousness of *Christ*, and then shewing forth the way of common right and interest to this righteousness, which is contained in the freest promises for bringing souls to close with and partake of this perfection, and righteousness; more plainly thus; *Christ crucified* is the *foundation*, and *corner-stone*,

30 *The flowings of Christs Blood*

and rock, for sinners. The *righteousnesse* of this *Christ* is every way perfect and compleat: This *righteousnesse* is that which hath taken away the *sins of the world*, so as no sin is now to be satisfied for, nor no new *righteousnesse* to be wrought by any for *salvation*; onely, all that will be saved are to *believe* their interest and right in this *righteousnesse* and already purchased *salvation*: And for the way of coming by a right or purchasing an interest in this *righteousnesse* or *salvation*; it is held out without price or *works* in the freest, clearest promises of *salvation* to sinners onely, for taking and receiving, & believing in, all being wrought to our hands: So as this is as good a ground for one to *believe* on as another, without exception; and in this way of *salvation*, to *believe* is life eternal, and not to *believe* is condemnation; He that *believeth* hath everlasting life, and he that *believeth not* is condemned; and this being a Scripture way, I would leave the soul upon these principles, and under this *Commandment*, *Believe on the Lord Jesus Christ*; for this is the *Commandment* that ye *believe on his Son*, &c.

But you will say, what if a soul answer, *I cannot believe, I am not elected*? I shall answer

answer then to such a soul thus, You are bound to *believe*, because it is a *Commandment*, and you are not to make an *objection* from *election* or *reprobation*, against your *believing*; for that were to set one part of the *truth* against the *other*: And thus you misinterpret both God and his Word.

But you will say, How if a soul answer, *I cannot believe for all this*? I answer, This being a *Scripture-Way*, and the *clearest way* revealed to *salvation*, I shall commend such to the Lord, who is the *only Anchor and finisher of Faith*, Heb. 12. 2. And for establishing souls upon any works of their own, as a way, means, or ground of assurance, as that upon such a measure of repentance or obedience, they may believe by, I dare not deal in any such way of our own *righteousness*, because I finde no *infallible mark* in any thing of our own *sanctification*, save in a lower way of *persuasion*, or *inocitive*. I finde in the Old or New Testament scarce any *believer* that stood the surest, but they had some cause through *sin* and *corruption*, and that *unregenerate law* in their *members* to suspect their *righteousness*, as *David* and *Peter*, and *Paul*, &c. And likewise the stream of the Word runs all

C 4

against

against our own righteousness. But you will say, What are all the divers Scriptures which set us upon *trial* and *examination* of our *faith* and *works*? I answer, There is another kinde of *analogy* and *rule* to interpret these by more principal, and not of assurance for salvation. These are rather *marks* for others, then *our selves*, to know us by; as in the *Epistles* of *John* and *James*, &c. And for those other *few* Scriptures they are rather to be interpreted to the testimony of the Spirit of God witnessing and perswading, then to the mixt, spiritually carnal works of our obedience and holiness, which can give but a mixed act of assurance at the best, being of a mixed nature of flesh and spirit. But you will say, What way of assurance would you commend to a soule thus troubled? I answer, Christ in the Word and Promise to believe in for assurance. This was that way the Lord himself commended to his *Disciples*, as to *Peter*, when he knew he should deny him, and foretold him of it, and knew how it would discourage him and wound him; yet he puts not *Peter* to this course, saying, *Peter*, thou art an *holy*, *obedient*, *loving* *Apostle*; remember this to comfort thy self under

under thy denial: But he says, Peter, I have prayed for thee, that thy faith fail not. And thus he laid him in an encouragement from a word or promise to beleeve by, and not from any thing in himself; and so to his Disciples when he was to leave them, he laid them not in assurances thus, O my Disciples, though I am from you, yet ye have been thus and thus penitent, humble, loving, obedient; and let this be your ground and assurance when I am gone: But he layes in words and promises, *You beleeve in God, beleeve also in me, I will send the Comforter, and I will see you again:* And these are the grounds for their assurance to beleeve by; and this was *Abrahams way*. He beleeved the promise in hope against hope. And so all that walk in the steps of the faith of our father Abraham.

II.

The unstableness of such as are not converted in a pure Gospel-way.

I observe, that the calling and conversion which souls have in a legally-Gospel-way, not from a pure and clear apprehension of

34 *The flowings of Christs Blood*

Iesus Christ revealed in the *Gospel*, *Covenant*, or *Promises*, though there may be truth in such a calling, and *Christ* received, yet the manner being not in the way of pure *Gospel-dispensation*, the soul may be exceedingly puzzled and perplexed; so though *Christ* may be truly there, yet being not in a *Gospel-form*, but a *legal*, the soul may mistake and lose the knowledge of *Christ*, as when *Christ* was in the habit of a *Gardiner*, many knew him not, and when he walked with the two *Disciples* to *Emmaus*, they knew him not. And thus many under the *Law*, though they had *Christ* as truly then as now, yet not in that form, not manifested in the flesh, and the free *Promises*, as now. And *Christ* observes this to his *Disciples*, *Ye beleeve in God*, says he, implying how their *Faith* was more carried out to *God* as then, then to himself; and therefore he addes, *Beleeve also in me*, that is, Now let me manifested in the flesh be the truth whom you beleeve.

III.

The several wayes which the Lord makes use on to salvation.

I observe, That the Lord doth improve many ways and means to bring a soul under the power of the Gospel, as several accidents and occasions, though those things are not properly or principally to be called the ministry of Christ, or the Gospel-Ordinance for revealing Jesus Christ; but they are like the Chariot in which the Eunuch rid, which was onely an outward accommodation to his receiving Christ; but the proper and more immediate means, was the Book of the Prophets which he had with him in his Chariot. We see Paul was by a sudden accident brought into a way for the Gospel, to have the free passage to his soul; nor did that accident or occasion serve as the means of his receiving Christ, but Ananias was sent to him, the means instituted by the Lord to be a way of conveying the power of Christ upon his soul. Faith cometh by hearing, and the Gospel is that Power of God unto salvation, and the Spirit comes by the preaching of Faith.

IV.

*The want of pure Gospel knowledge in
Jesus Christ, is the cause of many
distractions in believers.*

I observe, When the Lord sends the light of Jesus Christ into a soul that hath formerly been in darknesse, and in the shadow of death, then it begins to see its corruptions and lusts; and if there were any master-sin, or chief-sin which had dominion, as lust in some, pride in others, revenge in others, worldly mindednesse in others, then the soul presently is pricked upon the discovery of that, and there is a remorse and perplexity in the soul: They in the Acts, after Peter had laid open their sin of shedding the blood of Christ, were pricked to the heart for it, and were inwardly troubled, and wounded, saying, Men and Brethren what shall we do? And if there be not a clear understanding of Jesus Christ and the Gospel, the soul thus wounded, will groan under many legal convictions, &c the soul will hardly distinguish its condition from a worse or more miserable, even that of sorrowing under the power

power of the Law. Had not Peter been assured of the love of Christ, and had his word that his faith should not fail; his tears, and Judas sorrowing, had been all of one colour and kinde, to the present and not clearly enlightened apprehension: as Joseph, who till he had opened himself to his Brethren, was mistaken by them for a cruel and a harsh Governour; but when they saw it was their Brother Joseph, O what meltings and embracings were then amongst them! Many a soul convinced by that Spirit which Christ hath sent to reprove the world of sin, walks sadly under the wound or burden, not knowing the nature or condition of such a spiritual wound; and many Preachers like some Chirurgeons who keep their Patients from healing too soon, that they may make the cure the more admired, do accordingly keep such souls with their wounds open; and if they powre in any thing, it is rather Wine then Oyl, rather something of the Law then the Gospel; so as they are not onely long in healing and getting peace through Jesus Christ: But they carry a scar with them still; and are as it were lame in their consciences a long time after, like some poor Patients that have had as much of the sound

38 *The flowings of Christs Blood*

flesh cut away as the rotten, and so have been healed, though but to a *bodily infirmity* all their life time. All this is for want of the knowledge of the *Spirit of Adoption* being in such a *soul*, and the spirits workings in the clear apprehensions of *Christ*, (as it is not enough to enlighten the world that there is a *Sun*, but there must be a clear body of *Air* for this *Sun* to shine through) and of the application of *Gospel-promises*, of *persuading to faith* and *believing in Jesus Christ* for the pardon of sin, which settle, and assure, and establish a soul more; and the *light* that comes in through such *Gospel-applications*, and *power*, will exceedingly melt a soul, and wound a soul: But they are the *woundings* and *meltings* of love, and the *Spirit of Adoption*, not of fear and bondage, but of *power*, *love*, and of a *sound mind*. *Mary* wept, and washed *Christs* feet; *Peter* wept bitterly, not in fear, but in love; witness her *Box of Oyntment*, & *Peters* profession, *Lord, thou knowest I love thee*. The passions which this *Gospel-way* works in the soul, are such as bring *inlargements*, and *flowings*, and *pourings out of Spirit*: But the passions which the *Law* works, bring in a *straightning*, a *contraction*, or *gathering up*.

or narrowness into the Spirit; and therefore it is called *bondage and fear*.

V.

*The opening Jesus Christ in the Gospel,
is the best and surest way to deal
with sinners.*

I observe, They that are wounded for sin and are enlightened to discern it, and are so wrought on by the spirit as to feel and be sensible of it, being taken into Covenant with God in Christ, & their stony heart taken out, and yet dark in the *purser conceivings* of the Gospel; such are ready rather to put away Gospel-promises, then receive them, and imagine themselves rather in fitness for judgement, then mercy or grace: And then if Preachers run to the Law in their dealing with such souls for their thorough *humiliation*, as they say or pretend, and not to the Gospel, & Faith in Jesus Christ; they bring fire, and not water to quench them, and so kindle them the more, and setting the everlasting burnings of the Law before their souls, put them all into a spiritual flame and vexation. Nathan dealt otherwise with David.

40 *The flowings of Christs Blood*

David, though under the *Old Testament*, where there was more priviledge for the *Law*, 2 Sam. 12. 13. *I have sinned* (saith David:) *The Lord hath put away thy sin* (saith Nathan.) This is as Solomon saith, *To give strong drink to him that is ready to perish, and wine unto those that be of an heavy heart*, Prov. 31. 6. If any one sin, saith John, *we have an Advocate with the Father, Christ Jesus the righteous*. Here is Gospel applied to the very sin, and the Physician brought home to the sick, and Jesus Christ brought to the very gates of a groaning spirit.

I know the Divinity of some former ages to these present times, made up all their receipts for distempered souls of so much *Law*, and so much *Gospel*, and usually but a grane or dram of *Gospel* to a pound of *Law*; not being then clear enough in judgement, to unmingle things which Antichrist had confounded and put together, as the *two Testaments*, and *two Covenants*, and not rightly discerning Christs manner or way of preaching, and the Apostles, both in their holding forth *Law* and *Gospel*. Now we know that the Apostle saith, *Received ye the Spirit by the preaching of the Law, or the preaching of Faith?* Gal. 3. 2. And there

therefore, they that would make the *Law* the *Ministry of life*, and of the *spirit*, are not of such a spiritual discerning as the Lord hath now revealed: and such put a soul upon a legal method of conversion, or coming to Christ. First, they must be kept so long under the *Law* for humiliation, and contrition, and confession, and then brought to the *Gospel*, as many Books and Teachers do: when as the *Law* is not of any power to infuse such gracious passions into the soul as the *Gospel* calls for. Blessed are they that mourn; and they that are poor: But this is not the mourning spirit under the *Law*, nor the poor spirit under the curse of the *Law* for sin: But the *Gospel-mourning*s, and *Gospel-poverty*, even *mourning*s of love, like the *groaning*s of the *Turtle*, Cant. 2. 12. If they be onely such as the *Law* brings forth, and presses the soul into, they are no better then the *contritions* of *Esau* and *Judas*; but if they be such as the *Law* or *Spirit* of *Jesus Christ*, or the *Law* of life works in the soul, then they are of a more spiritual and pretious nature; but this is from the *Gospel* and the preaching of Faith. What *Law* did *Peter* preach to *Cornelius*; or *Philip* to the *Eunuch*, or *Ananias* to *Paul*, or *Paul*

Paul to the Taylor, and his household, but only Jesus Christ? nor can you finde the Law, I mean the Law in its form, or Covenant, preached, but to those that were under the Law, and pretended to stand by the Law, and to set up a righteousness by the Law, as the Pharisees and Jews, &c. Though in all this, I esteem no lesse of the Law then any other, as it was a Law for the people of God under Moses, and hath something of the Image of God in it: But now we are under a better Law, a more excellent Law, and a more spiritual Commandment. Even that Law which was but a few single beams of righteousness, even ten, but a decalogue of righteousness; yet now in the Gospel, the righteousness of God is brought forth in more glorious and spiritual Commandments; and for ten, there are scores; and with this righteousness of God, the righteousness of Christ is brought forth, which makes the condition of Gods people a blessed condition; so as they stand righteous now in all their obedience to the righteousness of God, which is the more pure, transcending, and excellent Law of the Commandments of the Gospel, or the more perfect Rule of the righteousness of God in the righteousness of Christ:

Christ; so as the New Testament is both the Law and Gospel, or the righteousness of God and Christ more excellently manifested. Do we therefore make void the Law by the preaching of Faith? Yea, We establish the Law, Christ being the end of the Law for righteousness.

VI.

A further opening of the doublings of a soul not clearly discerning the power of the Gospel.

I observe, A soul that is not informed by a pure Gospel-light, nor apprehends not clearly the way of Faith, of Christ, and the Promises, and the glory of the New Testament, is ever unsettled, unstable, full of fears, doublings, distractions, questionings; and the more such a soul is reasoned with concerning their condition, the more they question the truth of every spiritual working in them; and this comes from the power of the Law still upon their consciences, which is more powerful to convince and accuse them, then the Gospel is to excuse or acquit them, having more of the ministry of

of condemnation before them, or in their eye, then of the *ministry of life*, & *Jesus Christ*; and Satan he takes advantage of their legal condition, and stirs up jealousies and doubts; and so much as there is of legal apprehension, so much there is to hinder the bringing in of the *Kingdom of God* into the soul, which is not onely righteousness, but peace and joy; and therefore under the *Old Testament*, where they saw the *Blood of Christ* onely, through the blood of Bulls and Goats, and heard the Apostles afar off in the Prophets, and were brought to the Mountain that smoaked, they lived in much bondage, and being under the Law till the fulnesse of time that the Seed came, were like servants, though they were heirs too; the heir as the Apostle saith, then differing nothing from a servant, though he was lord of all.

There is nothing but the taking in of the Law, and accusings or condemnations of it, which can trouble the peace & quiet of any soul; for where there is no law, there is no transgression, and where there is no transgression, there is no trouble for sin, all trouble arising from the obligation of the Law, which demands a satisfaction of the soul for the breach of it, and such a satisfaction which

which the soul knows it cannot give, and thereby remains unquiet like a debtor that hath nothing to pay, and the Law too being naturally in the soul, as the *Apostle* saith, the *conscience* accusing or else excusing: It is no marvel that such souls should be troubled for sin, and unpacified, the Law having such a party & ingagement already within them; which holding an agreement with the Law in *Tables* or *Letters of Stone*, must needs work strongly upon the spirits of such as are but *weakly & faintly enlightened*, and are not furnished with *Gospel* enough to answer the indictments, the convictions, the terrours, the curses which the Law brings; therefore all the power of Christ, and the Gospel, is to be applyed to raise up such souls from under the power of those *stones* and *burdens* which the Law would roll upon them: Such are to have more Gospel then ordinary applied, because they have so much Law naturally within them. Such are to know, they are not now under the Law, but under Grace, and the Law hath no more dominion over them, and they are dead unto that Husband, and they are now upon a new foundation, *Jesus Christ* himself being the chief corner-stone; and we should

46 *The flowings of Christs Blood*

say to such, Let not your hearts be troubled,
ye beleene in God, beleeeve also in *Iesus*
Christ.

VII.

*The working of the Spirit of Christ in a
soul though not so clearly enlightened.*

I observe, That in a soul though *legally en-*
lightened, or receiving *Christ*, yet there are
certain *Gospel-workings*, whereby it will
appear that *Iesus Christ* is there.

1. There is a *closing* or *fastning*, or *clasp-*
ing about *Christ* in the *Promises* of the *Gospel*,
especially some of the freest and fullest of
Grace; for such souls can onely finde some
freedom of going out to *Christ* in them,
as some who delights most in men of easiest
and hearty behaviour, and can sooner make
a friend of them then any other; and if
there be but any *promises* with the least *con-*
dition of *repentance*, &c. they dare not
meddle with such, suspecting themselves
not enough prepared for them, and suspect-
ing the *promises* like strangers of too nar-
row behaviours for them to be familiar
with, like some modest homely Maide that

is unwilling to go abroad into company of greater quality then her self, lest she should not be well thought on, or received as too mean or ill-bred for their society : So are the souls of such as cannot close with the conditional promises.

2. There is in such, some *breathings* of soul to God, some *flowings out* of Spirit, some *meltings* of heart in prayer and dispositions; like a birth newly quickned, where there are many motions of life, so where Christ is new formed ; like a Lock in tune, where there is in every wheel put turnings and stirrings. *My beloved, saith the Sponse, put in his hand by the hole of the door, and my bowels were moved for him. I rose up to open to my beloved, and my hands dropped with Myrrhe, and my fingers with sweet smelling Myrrhe upon the handles of the lock.*

3. There is in such, a secret working against sin and lust, or corruption ; the Spirit that is come in, is a pure, a clean, an holy Spirit; and all the motions and operations of it, are to make the soul and body clean, and spiritual; as they that are of a neat and finer disposition, they will not live in a room unswept, and ungarnished : *I have put off my coat,*

48. *The flowings of Christs Blood*

coat, saith the Sponse; how shall I put it on? I have washed my feet; how shall I defile them? And he that hath this hope, saith the Apostle, purifieth himself, even as he is pure; and having received such promises, there will be a cleansing themselves from all filthinesse, both of flesh and spirit: What communion hath light with darknesse?

4. There is in such, some acts of Communion with God in his severall Ordinances, and with the Spirit, and Christ; such will finde a power and efficacy, a relish and sweetnesse, a stirring and awakening in the Word preached, in prayer, in spiritual conference, in every Ordinance, which others that are yet meerly carnal, do not experience: though it fares often with such, as with Samuel when he was young, and the Lord called him; he thought it had been Eli that had spoken; he was not acquainted with the voice and speakings of the Spirit, or of God; So the souls of such, know not the Word nor Spirit in their souls many times; the voice of Christ is not heard for the voice of Moses; nor the voice of Grace for the voice of the Law; and they know not when the Lord breathes or comes as *Eliab*, whether in the wind or in the fire; when

as he is in the *still* and *small* voice of the Gospel; there are many things which hinder such in their *discernings* and *perceivings* of the Spirit of Christ; not onely things without, as the Law, &c. but something within, the Passions and legalnesse of their own spirits, which troubles both their spiritual hearing and seeing; and that makes many souls walk so little in the Spirit, and be at such a losse in their Communion with God; and all this is for want of bringing the soul more out into the glory of the Gospel, being called the *Ministration* which exceeds in glory, till with open face they behold, as in a glasse, the glory of the Lord; Which glory would exceedingly force away the darknesse, and clouds of ignorance, fears and doubts from the soul, which like *smoak* arises from the fire and kindling of the Law, in weak beleevers. We know green wood with any fire in it will set all the room on a *smoak*; so beleevers whose spiritual Principles are but green, and have any sparks of the Law and the curse for sin kindling in them, will be fuller of *smoak* then light; therefore they are, called *smoking flax*. I will not quench the *smoking flax*.



CHAP. III.

Of the Parties falling into the same sins in some measure which they had lived in, in their unregenerate estate, from whence all their late bondage hath been.

Quest.



Pray relate to me how long you continued in your back-sliding, till the Lord let you see it to the terror of your soul as you thought?

Answ.

No long time; for I saw it shortly after; then I had great terrors almost in a despairing way, and then I questioned all my assurances and evidences of Gods love I had, and promises I had received.

Then I went to my friend the Preacher,

full

full of terrour; who desired to know the cause, and I told him.

Then he asked me how it came to be so with me, I told him, through violence of temptation and natural corruption.

He told me, the sin was not mine, but so far as I consented; but that could not satisfy me.

He asked me, If God were not able to forgive it; I told him, I questioned not Gods ability, but his will.

I desired some particular instances of him of any falling into the same sin again. I knew the Saints of God had fallen into divers great sins, but not into the same: He then alleadged to me that of the Prophet of *back sliding Israel*; but because he could not clear to me that it was the same sin, I was not comforted by it. Many and divers promises; both he and all the rest applied unto me; I was sometimes refreshed, yet but for a while.

They chid me oftentimes, and said, I look for such a measure of grace, which I did not, but the truth of grace in me; and indeed they never told me of any promise, but still there was such qualifications in them as I questioned all.

Quest.

It seems then this was your case, You could not perswade your self of the truth of your light, because of your returning to sin; nor finde such conditions in your self, upon which you could rightly as you thought, apply the promises. I pray let me know some particular temptations you have had, if you think good?

Answ.

I was tempted to make away my self, lest the longer I lived, the more I should dishonour Religion.

Satan came again to me, to eat something with pins in it, to cheak my self, that it might not appear how I died; which I did; but, in mercy, I found no harm; the Lord prevented it, I know not how.

Many times I have been tempted by diverse means to destroy my self, but was still prevented by several providences.

I have been much tempted to keep alone: The temptations I had, came in alwayes most violently, and furiously; I could scarce hold, I was not my self.

The Lord once when I thought to have killed my self, sent in a wicked fellow, who

brought a Book and read, by which I was mercifully prevented.

I found still in all my temptations I was prevented by some providence, and upheld.

If in the temptation, I could but get to consider once, then it ended; and in this course I have lived and continued most.

OBSERVATIONS.

I.

The danger of placing assurance most in mortification of sin.

I Observe, That *Satan* doth tempt our naturall corruption exceedingly to the same sins which have reigned most in us in the times of our unregenerate condition; for by that, he may the more easily draw us to unbelief, and perswade us against the love of God in Christ, and to question our calling, because we are naturally apt to take measure of our graces and Gods love to us, first, by the mortification of sin in us, and dying to former lusts; and if we finde that other-

54 The flowings of Christs Blood

wife then we would, we presently let go our hold upon the promises, and shaken our believing; and perswade our selves that because it is thus and thus with us, and corruption quickening again; we were deceived in our selves, & that sure the Spirit was never in us, because we finde some going back, and falling again in the same way we did at first. I confesse in natural causes, and things, the outward working and effects do give the best assurance concerning the truth of their essence or being; but that is not the onely way of spiritual assurances; they are more by way of word and promise, then work and operation. *Abraham believed in hope against hope, Rom. 4.*

The danger of drawing our comforts most from the change in the outward of man.

I observe, That the soul naturally examines its spiritual state or condition by calling to minde former wayes, and times of uncleannesse; and by comparing times and seasons, the latter with the former; and the

affu-

assurances and comforts of many, are raised upon this very foundation of comparison: Therefore if Satan can force them or entice them into any part of the former conversation, he knows he can exceedingly puzzle and perplex them, & keep them long under bondage. I know the Apostle sets forth the Churches state of *Corinth*, &c. by comparing times; Such were some of you, but ye are washed, &c. But this is not by way of putting true believers upon a method for assurance; but in describing and comparing the outward state of the Church-way with what they were before. And hence it is, that relapsing & falling again into the same sins, do bring such anguish and terror upon such souls, even almost to confusion of face; nay, he makes many souls by this one snare, go desperately forward to sin upon a new score or tally; as if it were in vain for them to perswade themselves of Christ or the love of God, but rather to sin it out in this life, not considering that the Blood of Christ cleanseth us from all sin, 1 Joh. 1. 7. and that if we sin, we have an Advocate with the Father, 1 Joh. 2. 1. but go upon an empty and half despairing belief for salvation, like some bankrupts, that having once

broken, ran desperately into *more and more debt*; and finding themselves unable to discharge *some*, they take no care for *any*; as they who said, *It is vain to serve God, and what profit is it that we have kept his Ordinance?* Mal. 3.

III.

The spiritual condition in this life, more in being justified from sin, then cleansed from sin.

I observe likewise, That a soul which is once brought into these *entanglements of back-slidings*, & such as have no clear Gospel-light nor understanding to undeceive & unwind themselves, fall under very sad temptations at length: For whither may not Satan roll such a poor soul that is tumbling down the *Hill* already? And they that weigh their state of grace onely in the scale of mortification of sin, as it is commonly taken for dying to particular *acts*, cannot be so infallibly or certainly perswaded, as they that place their assurance most in Christ, in the free promises, because *sin* hath ever a stronger side in us then the *spirit*; And in this life, the

the *sin* is more taken away then the *lust*, and our *blessedness* is more in having the *curse* of it removed, then the *corruption*; and our *justification* is more glorious then our *sanctification*, and our *forgiveness* from *sin*, more then our *cleansing* from *sin*. For the just shall live by Faith, which is not a life by sense and sanctification meerly, but a life by beleeving for life in another, in *Christ*; and therefore our life is said to be hid with *Christ*, and *Christ* is called our life; when *Christ* who is our life, &c. I speak now to the weak and wounded beleevers for *sin*, not to the carnal and unregenerate in *sin*.

IV.

The greatest temptations upon sinning in an enlightened condition.

I observe, That the temptations of self-murdering and self-destroying, are much from an inward perplexity & restlessness of soul for *sin* in an enlightened condition, so as a wounded spirit who can bear? And that a yielding up the soul to the least violence of temptations is very dangerous; and that the fury of temptations is best allayed by con-

58 *The flowings of Christs Blood*

sidering and gaining time upon the tempta-
sion, and not closing too soon. These are the
fiery darts the Apostle speaks off; Darts, be-
cause they come as shot into the soul, and
fiery, as enflaming the spirit. Now the spirit
of God is a more pure, peaceable, and easie to
be intreated spirit, and the workings of it
more gracious; temptations being so quick,
violent, & raging, are best resisted in Christs
own way and method; he did not stand
hearkning and parleying, but applyed the
Word presently in his own power against
them; It is written, thus and thus. And in
the Apostles way, Resist the devil and he will
flee from you; neither give place to the di-
vel. And amongst all the spiritual Artillery,
the shield of Faith is the strongest; and we
may sooner beleieve Satan from us, and be-
leeve unto victory, and conquering through
Christ, In whom we are more then conquer-
ours, as the Apostle saith, then by reasoning
or arguing; for then we fight against a
temptation in our own power; but, by be-
lieving, in Christs power.

V.

That back-sliding or relapsing is much mistaken, and mortification of sin, of the more mystical mortification believers have.

I observe, That this one mistake in some Preachers and people, hath deceived many; That a soul converted, doth scarce fall back into the same sin; and that such a fall or relapse is a ground for us to question all.

Now we must know, that the *spring* and *fount* in from whence that sin flows which was a *powerful sin* in the unregenerate state, is *lust*, or *the law in the members*, or *the body of sin*, or *the flesh*; there are all these, and more names for *sinful nature*: Now the converting a soul to *Christ*, doth not heal this fountain of *sinful nature* wholly, nor take it away quite; but there is still a power in the *flesh* lusting against the *spirit*: so as it is both possible and easie for the same particular *sin* or *act of corruption*, to break out and appear upon the juncture of the same *temptations*, and Gods taking off for a time his power of restraint and spirit. We know

know corruption may gather strength in the regenerate ones, and so the fountain may bubble at the same place after conversion as before.

Conversion takes not away corruption from the nature of man, but ingrafts or plants in a *new nature* of spirit into the nature of man, which weakens and impairs and works out the *flesh*; and the inward growing of the *new man*, causeth a perishing of the *outward man*; and we being now in the *second Adam* who is the *quickning Spirit*, the *old man* or *Adam* is put off daily with his former lusts; yet not so, but that we may be much lost in our *account*, as many are; for there is great deceitfulness in *mortification* of *sin* as it is commonly taken; for the not *actings* of *sin*, or *conceivings* of *lust*, is not *pure mortification*; because there may be *lust* or *sinful nature*; & yet that *lust* through the power of some *Law, Covenant, Promise*, or *Legal Watchfulness*, as is usual with some under *Legal conversion*, may be so kept under, that it breaks not out, and yet it is there; as in the *paring* of the *nails*, or *cutting* of the *hair*, or *pruning* of the *tree*, there is a *cutting off*, but not a *cutting out*, nor an *eradicating* or *rooting*

rooting up of such a nature; and so long there may be a breaking out, a springing again; and so in corruption or sinful nature: So as I conceive it is rather *tradition* than *truth*, that *converted persons* can scarce relapse into the same particular sin; yet we have been told of a strange power which *contrition* or *repentance* brings with it to the melting away the former sin quite, or at least, to lay in such a *spiritual restraint* upon the soul, that it shall scarce ever commit the *particular sin* of its unregenerate state again. For my part, I like the notion well, if it did not cast a snare upon *souls* that are *weak* and of a *back-sliding nature*.

As for example, If one ride through a stony way where he hath often fallen, his falls may make him ride more watchfully, and carefully; but they cannot secure him against falling again.

But surely, *mortification of sin* is not purely understood; it is not the *restraint* or *legal watchfulness* over a particular sin in which many a *Papist* as well as *legal Professors* abound; and so a preserving the soul by a *carnally-spiritual carefulness* from that sin, as a *Keeper* that hath a *Lion* in a chain who is onely tame, because he cannot break

break out; nor is it onely a spiritual change or transforming power the spirit brings with it into *our nature*, but it is a more spiritual thing; yet it is an *implanting* or *embodying* with Christ in the fellowship of his *sufferings, passion, death, and resurrection*; and it is a dying to the *dominion of sin*, more then to the *nature of sin*, even to the *sting, and strength of sin*, which is the *Law*, as the *Apostle* saith: For if the not acting such or such a sin, or the spiritually-carnal change, as the *sanctification* of this life is, there being no pure in dwelling in *erent righteousness* in any, were pure *mortification*: Then not onely your *Popish Anchorites, or Eremites* would excel, who live in their *Cell and Wildernesse*, and keep their *corruptions*, as *Jaylours* keep their *prisoners* in *Irons and Grates*, that they break not out and wander so abroad as *other mens corruptions* that have more *liberty*; and yet they are as bad as the rest, as *these* in the prison, who are as *very thieves* in the *dungeon*, as they that are *robbing by the high-way*.

But further, there would be something of *our sanctification*, which we might call *righteousnesse*; and so in time be as confident, as they that will not lose the merit of their own works.

I speak here, you see, to further and advance a *Gospel-mortification*, or *dying to sin* in the power and life of *Christ*, as well as the *spiritual nature* or *new man*: But I would not have the power of *mortification* and *conversion* from *sin*, mistaken to be in the not acting such or such a particular sin which was acted before, or meerly in the particoloured change or inchoative *sanctification* onely; we know what an overvaluing of that hath brought, because such a *mortification* is too low and legal for *pure believers*; but in that *implantation* and *mystical ingrafting* the soul into the glorious fellowship of *Christ* his death, &c. As for instance, We put not a mans living and excellency of reason in an outward motion of the body, or some one or two reasonable words spoken, but in the *life*, and *soul*, and *glorious spirit* within him. We put not the glory of the light in the *Windows* or *panes* of *Glasse* where it shines, and cleerly too out in the *body* of the *Sun*, the *Fountain of light* below; So *pure and spiritual mortification*, is radically or principally in our fellowship and union with him who killed *sin* in our nature in the *body*; and thus we are *spiritually* and *mystically* dead to *sin*, and that

that *corruption* which is within us, will not be able to live long under the power of such a *spiritual death* and *nature* as *Christ* is, but will waste and die daily, though still pure *mortification* consists not principally in the not *indwelling* of *corruption*, but in our *implantation* into *fellowship* with *Christ*; for if such *dying* of *corruption* were true *mortification*, then they that are dead in the Grave and can *sin* no more *actually*, or they that are on their *sick bed* and disabled to former *sins*, were *mortified persons*: No, it is an higher mystery to be mortified to *sin*, then to not *sin* or not *act* *corruption*, or to be *spiritually changed* by the *spirit*, or *spiritual nature* within; nor can any interpret, as if they that were thus *spiritually mortified*, need not strive against *sin* or the strength, or the growing of it in the *flesh* or *nature*: No, that were a contradiction, and is an impossibility; for the cherishing corruption and fomenting or nourishing *sinful nature*, will no more stand with such a *spiritually*, *mystically mortified believer*, then *liberty* to *sin* will stand with *assurance* of *pardon* for *sin* in the same *Childe* of *God*. Shew me any taken into the *fellowship* of *Christs death*, that can make such *provision* for

for *sin*: I speak not of some *particular acts*, and that is the *reason* we read in Scriptures of so little conversation in sin, or continuing in sin in the *Saints* & former *believers*; nor do the Scriptures put the *form* of *sin* or *wickedness* upon *particular acts* of *sin*, calling *David* an evil man for his *uncleanesse*, or *Job* for his *passions*, or *Ados* for his *unbelief*, or *Peter* for his *denial*, but upon *sinful* and *unregenerate nature*, as in *Cain*, *Eſau*, *Jeroboam*, *Ahab*, *Judas*; such are *wicked men* in the Scriptures account, who are wicked by nature, not from any particular action. A *Tree* is not evil, because it bears *evil fruit*, but because it is naturally an *evil Tree*.

The sum of the mystery of mortification of sin in a believer.

In a word, to gather up this *mystery* of *mortification* of *sin* into a few plain words, that it may be more clear, both to the *comforting weak* believers that are *wounded* for *sin*; and to help all *believers* more *powerfully* against *sin*, in the *mortifying* of it.

I. First

66 *The flowings of Christs Blood*

1. First let this be considered, That mortification of sin is not in the not committing a sin; for then children, and civilly-moral men were mortified persons.

2. That the fountain of sin or sinful nature, is not wholly taken away by the spiritual nature begun in regeneration or the new birth.

3. That pure mortification of sin, is not in the meer absence of the body of sin; for then, dead or sick men were mortified persons.

4. That the pure spiritual and mystical fountain of the mortification of sin, is the being planted together in the likeness of Christs death, our old man being crucified with him, Rom. 6.6. Our union with Christ, our head, our righteousness, our Vine.

Now from these things thus considered, we may raise up this consideration concerning mortification of sin,

That they who are mystically and spiritually planted into Christ, are partakers of the power of his death, which that highest, purest, and most mystical mortification that any have; and with this there goes a spiritual power, transforming and changing the whole man from former lusts; & this latter

is called a putting on of the new man, and a being renewed in spirit and in minde, and a putting off the old man which is corrupt; Eph. 4. 22, 23. Coloss. 3. 10.

Now that power wherein we are perfectly mortified, is our union with Christ, our being planted in the fellowship of his death, &c. and that wherein we are imperfectly, or in part mortified, is in that transformed nature, or spiritual nature, the body of sin being in a believer more or lesse, till he lay down this body, and take it up a more glorious one. So as a believer is to consider himself dead to sin onely in the fellowship of Christ's death mystically, and to consider himself onely dying to sin in his own nature spiritually; so as in Christ he is onely compleat, and in himself imperfect at the best. We are compleat in him, saith the Apostle, Coloss. 2. 10. Yet there is such power, and efficacy, and mighty working in this mystical union and fellowship with Christ, that he shall finde sin dying in him from this, the spirit working most in the vertue of this; this being like the spice or the spirit in the wine that makes it powerful and quick: Therefore we are said to be risen with Christ and to die with Christ, and

our life to be hid in Christ, Coloss. 3. 1, 2, 3. Christ being the life, power, vertue, and energy of the Spirit; and the more of Christ we take against sin, the greater and surer will our Victory against corruption and sin be: And this would be well observed by those that are a little legally biassed, or carried to mortifie sin by vows, promises, shunning occasions, removing temptations, strictnesse and severity in duties, fear of hell and judgments, scarce rising so high for their mortification as Christ.

Now these in themselves are but empty, weak means of prevailing against sin, like the mighty sails of a ship without either winde or tyde; many of those do well in their place and order, like Oares in a Boar, which though it be carried with the tyde, if well managed, they may help it to go the faster; as that of shunning occasions, strictnesse & severity in duties, and watchfulnesse: But it is Christ crucified, which is the power of all, and in all; it is Christ lifted up as Moses lifted up the Serpent, which strikes in more soundnesse into the wounded beholder, then any other meerly legal way or experiment, wherein many beleevers have toyled and carnally fished all their time for power

power over some corruptions; and like *Peter* and the rest, have caught little or nothing, because *Jesus Christ* was not in the company.

There is danger in putting too much upon the sin of relapsing or back-sliding in beleevers.

To conclude, I would have men tender how they make *conversion* such a *mortification* to that particular sin or act which was the sin of the *unregenerate* condition, lest while they lay down a *law* to prevent a sinning again, or a *second wounding* by the same sin, they make that sin if committed again, as it may be, wound the *beleever* more, even to the danger of *unbelief*; then which, there cannot be a greater to hinder *true mortification*; because that any *unbelief* keeps the *soul* and *Christ* as it were asunder, and from *closing* in the *soul's* own apprehension; and all that time, there can be little power brought home from *Christ* by *Faith* against that sin. My reasons are these:

1. Because that *sinful nature* is not wholly healed in this life; so there remains a

natural inclination to that particular sin as well as another; nay rather, because nature is more *byassed* towards it then any other.

2. The wound, pricking, or sorrow that any soul enlightened by *Jefus Christ*, feels for that sin, is not of such an exceeding or rather infinite vertue, as to abolish it, or to lay in such a perpetual impression upon the soul, that the soul should live under the image of that remorse and wound, and so never dare or adventure to commit it again. I finde no such *tasting* and *continuing*, and *firm* or *thorough* work in the *spiritual* motions, operations, and impressions, but by degrees; *Christ* upbraided his Disciples how soon their hearts were hardened; and we finde the spiritual affection and resolution of *Peter*, wherein his soul was raised up on high, wasting and flitting in his denial: The gales and breathings of the spirit are like the winds, *Joh. 3.* which makes a thing move or tremble while the power of the Air is upon it; but as that *slakens*, or *breaths*, so doth it.

3. There is no promise that I can finde for the present, against the never committing again such a particular act, or sin which

which he lived in, in his unregenerate state. I know there are differences made, and certain works set down to know a sin by, that is committed in a regenerate state, & before, as the weaknesse, and contrary dispositions or reluctancy in which it is committed, as *Paul* implies in *Rom. 7.* &c. Though here, some of these *Divines* may be puzzled in this way of their differences too; for take a man in the strength of natural or common light, living under a powerful word or Preacher, by which his *Candle*, as *Solomon* saith, is better lighted then it was, such a man shall sin against as seeming strong convictions as the other, if not more.

But by the way, I humbly conceive there are certain dampings of *Satan*, and flesh and blood, together with the withdrawings of the Spirit on Gods part, that will puzzle the best that goes so exactly by marks and sense more then by Faith; for the way of the spirit is not so grosse, & carnal, & discernible, as the Divinity of former times, and of some of this present age would make it. It is as hard to trace and finde the impressions of the Spirit, as the way of a bird, as *Solomon* layes, in the Air. The Spirit that is of God, knows only the way of the Spirit.

And the *Apostle* speaks many things too, as he says, *because of the infirmity of our flesh*; We must not therefore form up the things of the *Spirit* too much for the feelings of *flesh and blood*: And they that write so of a regenerate mans estate, and set us down such infallible signes as we meet with commonly, do take their experiences too low, and carnally, and mistaking the *Allegory*, and way of the *Word* or *Scriptures* which speaks of things because of the infirmity of our flesh, write upon spiritual workings, as *Philosophers* upon *Moral virtues*, and do bring down the spirit into the very *Allegory*, and so allegorize and incarnate or make fleshly the things of the *spirit*: And so do many, both preach and write of regeneration as a work of nature, though not a natural work.

4. The restraints of the *Spirit*, or that *Law* of *Jesus Christ* in the soul, is not made sure to the soul, as concerning particular acts or sins, but onely concerning the power of *sinful nature* in general, and the weakening and destroying of that; Neither are the particular *Laws* or *Commandments* in the *Gospel*, always in their power upon the soul; but when the *Spirit of Christ* doth take them, and apply them, and quicken them unto

unto the soul, and put a spiritual Majesty upon them.

*The Conclusion, concerning the mystical
and spiritual mortification.*

To conclude, The experiences of the spirit in those that are spiritual, are not all in one degree, some more, some lesse; and the Law of the spirit in those that are spiritual, will carry them against the law of sin and flesh; because it is both contrary to the flesh, and likewise of a spiritual and transforming nature; and so gathers strength in us against the body of sin, and is still working it self a greater part, and dominion in us, and fashioning us like unto Jesus Christ, both in righteousness and true holiness; and the people of the Lord are very rarely found in the great sins of their unregenerate estate, especially if they were grosse ones, such as the light of their natural conscience abhors, as well as the purer light of the spirit, as adultery, murder, &c. then they are doubly armed against them, and so may more rarely commit them; but if they be such particular acts or sins as are not so clearly condemned

by nature, as some kinde of *lustings*, with hypocrisie, passion, lying, &c. they may the more easily be committed again, because the *light* in nature is but *faint* or *little* the *opposes* them, or which takes part with the *light* of the *spirit* against them.

These things may be sufficient to let us see into the *nature* of *back-sliding* in the regenerate ones, and to binde up the broken hearted that are *fallen*, as well as to shew a more excellent way to keep from falling in the strength of *Jesus Christ*.

And therefore let this be written upon the *heart*, and on the *palms* of the hands of all, both *wounded* and *whole* beleovers.

That we are compleatly or perfectly *mortified*, or *dead to sin*, by our being *planted* into *Christ*, and the *fellowship* of his *death*: And we are but *dying to sin* in that *spiritual* *mortification* of our *sinful nature* in this *life*: And therefore let not any particular *acts* of *sin* discourage any, considering they are more *excellently* *dead* or *mortified* in *Christ*; nor let such an *excellent* and *glorious* way of *mortification*, tempt any to a neglect of *mortification* of *sin* in the *body*, no more then the *free-grace* of *God* in *forgiveness* of *sin* ought to tempt any to take liberty to *sin*.

Some Scriptures concerning falling away,

interpreted.
~~SOME~~ *SOME SCRIPTURES ONCE*

BUT for all this, there are certain Scriptures which have a sound of much terror in them against back-sliders, as in Heb. 6. 4, 5. For it is impossible for those that were once enlightened, &c. And in 2 Pet. 2. 20, 21. For it had been better for them not to have known the way; and some others of this sort. Now these places are much misinterpreted; for these concern not true believers; but such as fall from the common enlightning, as in Heb. 6. 8. 2 Pet. 2. 22. and form of Profession which never had the power of God and the spirit in it; but so far as to bring them into the number of believers, or Church of visible Saints, of which sort John speaks on, They went out from us, because they were not of us; yet the Apostles write this to the Churches, because they should know that a form of Profession merely cannot secure any, unless there be the power; and these Cautions, which do more immediately and directly belong to Apostates and false Professors, yet have their

use upon true *belcevers* and *Saints* too, as of *quickning* and *watchfulnesse*, and *close walking* with God, and of praise, that they whom the Lord preserves from such *Apostacy*, may be more awakened to glorifie his *free-grace* upon themselves that stand, as appears in *Heb. 6. 9, 10, 11, 12, 13, 14, 15, 16, 17, 18.* In which places the Apostle raises up their thoughts into the immutability of the Covenant in which they now stand, and that they cannot fall away now God having assured it by an *Oath*.

Yet if any shall object further, But these places shew how fair a Profession one may make, and how far one may go in the way of Christ, and then fall off: And here the soul may doubt, and say, But, O, am not I one of this kinde, because I am faln back? But I answer, No soul can make any such application in true a Gospel-sense, unlesse it fall or apostate from the *Faith* of Christ, which is here spoken on and meant, and not of particular sins, or failings committed. But against the power of these, and all other places which *Satan* would interpret, to the wounding of a spirit; we must know the onely remedy is *belceving*, as *Abraham* did, in *hope* against *hope*, and that
soul

can never fall away that can beleeve; and no sin can damn it, if it will but beleeve the pardon of that sin, which every beleever ought to do. *This is the Commandment that ye beleeve, 1 Job. 5.* Not considering sins singly, and by parts, but considering himself a righteous person in Christ, and justified when Christ rose for our justification. For the consideration of the pardon of sin in this sense that our Divines have commonly taught and preached it, not minding the spiritual *Analogy* of the Word, concerning the righteousness of a beleever, breeds all this distraction; for some delt out Christs blood as the Pope his pardons, for one sin after another, never stating a beleever in the righteousness of Christ, and so in a fully pardoned condition, *Ephes. 5. 27. Revel. 1. 5.*



CHAP. IV.

The Party, after such openings of the frame of their spirit, is now discoursed with upon certain particular Questions.

Quest.



Let me know now in order, what your doubts are, which you think, if you were satisfied in, your soul could be at peace?

Ans.

I question whether I am in Christ.

Quest.

What grounds have you to question your being in Christ?

Ans.

1. My falling back into sin.
2. I do not finde that change in the whole man.
3. I cannot beleewe.

Quest.

Quest. Doubt 1.

This is then your first Doubt : That you are not therefore beloved of God or in Christ, because you fell back again into your sin, so as you did.

Suppose I prove to you, that no sin can make one lesse beloved of God, or lesse in Christ !

Ans.

Then I shall conclude that sin cannot hinder the love of God to my soul.

Quest.

I shall prove, that no sin can make one lesse beloved of God or lesse in Christ.

1. The mercies of God are called *sure mercies*, his love an everlasting love, his Covenant an everlasting Covenant ; I am perswaded, saith Paul, that neither death nor life, nor principalities, nor powers, &c. shall be able to separate us from the love of God, which is in Christ Jesus our Lord : So then, to whom he is once merciful he is ever merciful ; whom he once loves he ever loves ; whom he once takes into Covenant, he is ever theirs. *I am the Lord, I change not.*

2. Whom the Father loves, he loves in the Son in whom he is well pleased ; and his Son is alwayes alike beloved of him ; the

same yesterday and to day, and for ever; and whom he loves in his Son, he accounts as his son; he is made unto us righteousness, sanctification, and redemption: So as we being not beloved for our own sakes, but for the Sons, nothing in us can make God love us lesse, because he loves us not for our selves, nor any thing in our selves, but in and through his Son in whom he is well pleased.

3. *If God should love us lesse or more, as we are lesse or more sinful, then he should be as man, and as the Son of man; and if believers stood upon these terms with God, then how are these Scriptures true, He rose again for our justification, Who shall lay any thing to the charge of Gods elect? Who shall condemn? There is no condemnation to them that are in Christ Jesus: The Foundation of God standeth sure: He ever liveth to make intercession for them. So as God is ever the same that loves, and his love is as himself, ever the same; and Christ in whom we are beloved, ever the same.*

Doubt 2.

Your other doubt is this. You finde not a change in the whole man.

What mean you by this change, in your own sense?

Ans.

Ans.

I mean not a perfect change, but a newnesse in all the powers and parts of soul and body, which I suppose to be sanctification.

Quest.

Is the end which you propound to your self in finding out this change of the whole man, for grounding any assurance on, of Gods love, and your being in Christ?

Ans.

Yea, because they that are in Christ, are so changed, and there is such a work wrought; all things *are become new*, and old things are passed away: Now, I finde not this.

Quest.

The scope of your doubt then is, that because you feel not your self sanctified, you think you are not justified.

I shall allow you your *sanctification* so far as the Scriptures do, as a lower motive, and more carnally mixed and uncertain way of perswasion and assurance of *justification*. But a little to note to you two sides sadly mistaking one another in points of this nature: The one cries out against the other, as if they held we were *justified* partly from our being *sanctified*, or from our works;

the other on the contrary, cry out that such would cast out all *sanctification*: Now such opinions are in neither of them. Justly in them, I mean in those of both that can *spiritually* judge: But there are some expressions on both parts, which make the one passe for *legal Teachers*, and the other for *Antinomians*; The one giving too much in their *Sermons* and *Books* to *Faith* and *Works*, in an unwarrantable jealousy lest holinesse should be sleighted; some other lesse then is fit, lest *free-grace* should lose her due; and both in an unwarrantable jealousy. And indeed, the latter I must prefer before the former: For if I must erre, I had rather cry down men to exalt Christ, then Christ to exalt men, though I would do neither; but let both have their place and order.

In this point I hope in the Lord, to keep from *dash*ing against the Scriptures either way; the Spirit of the Lord *lighting my candle*.

The Doubt.

Because I feel not my self sanctified, I fear I am not justified.

The Doubt being thus, I shall lay down these particulars.

1. If you suppose that God takes in any part

part of your *faith*, *repentance*, or *new obedience*, or *sanctification* as a ground upon which he *justifies* or *forgives* you, you are clear against the *Word*; For if it be of *works*, it is no more of *grace*, otherwise *work* is no more *work*.

2. It must then be onely the *evidence* of your being *justified* that you seek for in your *sanctification*.

And these two things premised, I now proceed.

1. We must allow any to take in any thing of their *sanctification* to help their *assurance*, which the *Word* allows, as the *Spirit*, and the *fruits* of it, *repentance*, *mortification of sin*, *new obedience*, &c. But then it must be done in the *Scriptures* own *conditions* and *way*.

2. The *Scriptures* lay down these following things.

1. *Christ's sanctification* to ours, or his true holiness.

2. *Faith* about our own *sanctification*.

1. As first, *Christ* is revealed to be our *sanctification*: *Christ* is made unto us *righteousness*, *sanctification*. I live, yet not I, but *Christ* liveth in me. Ye are *Christ's*; but ye are *sanctified*, but ye are *justified* in the name

84 The flowings of Christs Blood

of the Lord Jesus. He hath quickned us together with Christ: We are his workmanship created in Christ Jesus unto good works. Jesus Christ himself being the chief corner stone. Christ may dwell in your hearts by Faith. That new man which after God is created in righteousness and true holiness. We are members of his body, of his flesh, and of his bones. And be found in him, not having my own righteousness. I can do all things through Christ which strengtheneth me. That we present every man perfect in Christ Jesus. But Christ is all and in all. Your life is hid with Christ in God. See Heb. 13. 20, 21. All these Scriptures set forth Christ, the sanctification and the fullness of his, the all in all. Christ hath believed perfectly, he hath repented perfectly, he hath sorrowed for sin perfectly, he hath obeyed perfectly, he hath mortified sin perfectly, and all is ours, and we are Christs, and Christ is Gods.

2. The second thing is faith about our own sanctification. We must believe more truth of our own graces then we can see or feel, which the Lord hath in his infinite wisdom and dispensation so ordered, that here our life should be hid with Christ in God; that we should walk by faith and not by sight:

sight : So as we are to beleeve our *repentance* true in him, who hath *repented* for us; our *mortifying sin* true in him, *through whom* we are more then conquerours; our new *obedience* true in him, who hath *obeyed* for us, and is the end of the *Law* to every one that beleeveth; our *change of the whole man* true in him, who is *righteousnesse* and true *holinesse*. And thus without *Faith* it is impossible to please God.

This is the *Scripture-assurance* for a *childe of God*, or *beleever*, to see every thing in himself as *nothing*, and himself every thing in *Christ*. *Faith* is the ground of things hoped for, and the evidence of things unseen, Heb. 11. 1.

All other *assurances* are rotten conclusions from the *Word*; and such things as true *legal Teachers* have invented, not understanding the mystery of the *Kingdom of Christ*.

The *Scriptures* bid you see *nothing* in your self, or all as *nothing*. These *Teachers* bid you see *something* in your self; so as the leaving out *Christ* in *sanctification*, is the foundation of all *doubts*, *fears*, and *distracti-
ons* : And he that looks on his *repentance*, on his *love*, on his *humility*, on his *obedience*,

86 *The flowings of Christs Blood*

and not in the *tincture* of the *Blood* of *Christ*, must needs beleeve weakly and uncomfortablely.

But now, to propose some *questions* to you.

Quest.

You say you feel not the change of the whole man.

Answ.

Yea.

Quest.

Then, I must prove your *sanctification* to you, not your *justification*.

Answ.

Yea; for they that are justified, are sanctified too, which I cannot finde in my self.

Quest.

Will you say a thing is not there because you feel it not there?

Answ.

But I do not know it to be there.

Quest.

But will you conclude it is not there because you know it not to be there?

Answ.

Nay.

Quest.

Quest.

You say well; for David cryed out in the bitterneſſe of his ſoul, that his ſin was ever before him, and then his ſanctification was out of his ſight, and that God had forgotten to be gracious: But I ſaid, ſays he, this is my infirmity: You know in a houſe when it is dark, all things are there that were before; but you ſee them not till the candle be brought in: The womans goat in the Parable was in the houſe, but ſhe found it not till ſhe had lighted her candle: Therefore you muſt ſay as David, Light my candle O Lord; and the ſpirit of man is the candle of the Lord.

Anſw.

But I feel corruption more violent which would not be if it were mortified.

Quest.

You are miſtaken in that, it is from life in you, and ſpirit in you, that you feel corruption; if you were dead in ſins and treſpaſſes, you could feel nothing no more then a dead man? Theſe oppoſitions in you ſhew a twofold law within you, A law in your members, with the law of your mind: Two natures in you of fleſh and ſpirit; the fleſh deſteth againſt the ſpirit, nor is the light of a meer natural conſcience, or a ſoul com-

88 The flowings of Christs Blood

mently enlightened such a strange opposer and complainer against the law of sin in the flesh, as you seem to have in you; besides, John saith, If we say we have no sin we deceive our selves. But I dare not carry you on too far by signs of this nature without Christ, who is a believers sanctification as well as righteousness. But to stop the issue of the soul in these questions and scruples with this Question:

Quest.

Can you have any assurance that the change that is in any childe of God, in this life, or their sanctification, is such in any particular act or work, as there is no spot of sin in it? Is it not mixt of flesh & spirit? Why then do you feel after it so as you do? Since the best and thoroughst sanctification in any, is not pure enough for the eyes of the Lord; why make you it then any bottom for assurance? You see all the while you have so done, you can finde like Noahs Dove, no rest for the soale of your foot; for saith Christ, When you have done all you can, you are but unprofitable servants; and all our righteousness is but as filthy rags; and while you gaze on your work of sanctification, you finde a rottenesse in every part of it, and call all into question, and finde fault both with
your

your repentance, mortification, and new obedience and all; therefore you must take Christ in here for sanctification still, to settle and establish your spirit.

Ans.

But what use is there then of my sanctification? Are not the fruits and effects of the spirit in me, such as follow immediately upon my being justified?

Quest.

Yea, they are the natural flowings and workings of your faith, they help to evidence your faith, and comfort your faith in their kinde and degree: But as I said before, they are given to be a light in some measure to your own, and others consciences: Let your light shine before men; and glorify God in your bodies, and in your spirits. Shew me thy faith by thy works; they are the bracelets of the Spouse, they are the beams of Christ the Son of righteousness. Now, clouds may hinder the beams from enlightning a room, but the Sun is still where he was; the Tree you know is there where it was, when the Apples or Grapes may be blown down; so the glory of sanctification may be often darkned, and the fruits of it blown down by the Winde of temptation, spoken on in the Parable: Yet then, such promises

90 *The flowings of Christs Blood*

wises as these are laid in for such a season; Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darknesse, and hath no light? Let him trust in the Name of the Lord, and stay upon his God, *Isai. 50. 10.* And the vision is for an appointed time, but at the end it shall speak and not lie; though it tarry, waite for it, waite for it, because it will surely come and not tarry: But the just shall live by faith, *Habac. 2. 3, 4.*

Ans.

But why do the Apostles presse sanctification, and the new man so, and love, and new obedience, &c. in all their Epistles?

Quest.

I answered this partly before. Sanctification is the beginning of the forming of Christ here in this life in one part of him, which is Holinesse, which shall be perfected in the life to come, when we shall be fashioned like unto his glorious Body. Sanctification is the witness to the Righteousnesse of Christ, which being a glory out of sight, to the soul and the world, is made clearer by faith and holinesse to both: So as in sanctification, both soul and body, flesh and spirit joyne to glorifie the riches of Christ. Ye are bought with a price, glorifie God

God in your bodies, and in your spirits, and walk as children of the light, and of the day. So as the wisdom of the spirit is seen much in the Word, in pressing sanctification, and praising sanctification, both to set forth the nature of the spirit in believers, and to quicken flesh and blood against an empty formal Profession.

CHAP.



C H A P. V.

The Parties third Doubt concerning Faith or Beleeving, which I call the Great.

The third Doubt is

W Hether you do beleeve or no?

The great Gospel-secret concerning Faith or Beleeving.

First, I shall shew you my thoughts concerning the nature of this Doubt.

It is one thing to beleeve, and another thing to know we beleeve.

I suppose, none ought to question whether they do beleeve or no, but to beleeve till they be perswaded that they do beleeve, & more and more of the truth of their faith or beleeve, righteousness being revealed from faith to faith.

My grounds for this, are these :

1. *Christs command to beleeve, and this is his Commandment, That we should beleeve on the Name of his Son Jesus Christ. Now, Commands of this nature are to be obeyed, not disputed. Good servants do not reason their duty out first with themselves, but fall to doing as they are commanded.*

2. *I finde not any in the whole course of Christs preaching or the Disciples when they preached to them to beleeve, asking the question, Whether they beleeved or no, or whether their Faith were true Faith or no? I finde one saying, Lord, I beleeve, help my unbelief: But not, Lord whether do I beleeve or no? And Lord encrease my faith: But not, Lord whether is this true faith I have or no? It would be a strange question in any that were bidden to a Feast, to ask the Master of the Feast whether his dainties were real or a delusion? would not such a question disparage him for a Sorcerer? So in the things of the Spirit, to be over-jealous of the Truth of them as many poor tempted souls are, doth not become the faithfulness of Jesus Christ. The way to be sure of the truth of the good things, is to taste and see how good the Lord is. Spiritual things are best felt and tasted with feeding*

94 The flowings of Christs Blood

feeding upon them. Eat O friends, drink, yea, drink abundantly, O beloved.

3. For any to doubt whether they do believe or no, I finde to be a question onely fit and proportionable for Christ himself to satisfie, who is called the Author and finisher of our Faith. None can prove more properly to a soul it believes then he on whom it believes. Who can more properly shew one that he sees, then the light which enlightens him for that very purpose? *B D N I A M A N*

4. Faith is truly and simply this; A being perswaded more or lesse of Christs love; and therefore it is called, A believing with the heart. Now, what infallible signe is there to perswade any that they are perswaded, when themselves question the truth of their perswasion? There may be some things which may strengthen and help, which I shall hereafter shew you from the Word, which are by way of effects and properties of this faith and belief; but none can simply perswade a soul that it doth believe, but he on whom it doth believe: God shall perswade Japhet. Who can more principally, and with clearer satisfaction perswade the Spouse of the good will of him she loves, but himself? Can all the love-tokens or signifiants Rings and Bracelets? They may con-

concur and help in the manifestation; but it is the voice of the beloved, My beloved spake and said unto me, rise up my Love, my fair one, saith the Sponse.

5. We ought to believe till we be persuaded that we do believe, because the more we do believe, the more we shall be persuaded to believe, according to that place in the Ephesians, In whom also after ye believed, ye were sealed with the holy Spirit of promise: And he that believeth hath the witnesse; though there is more to be said to this last Scripture. The way to be warm, is not onely to ask for a fire, or whether there be a fire or no, or to hold out the hands towards it, and away, and wish for a greater; but to stand close to that fire there is, and to gather heat.

6. We ought I suppose, no more to question our Faith, which is our first and foundation Grace, then we ought to question Christ the foundation of our Faith: For as all Christian Religion is destroyed by the one, so all the salvation in that Religion to any soul in particular by the other: Therefore it is said, they entered not in because of unbelief; And again, The Word did not profit being not mixed with Faith in them that heard it: And hence is the

Apostles

26 The flowings of Christs Blood

Apostles caution; Take heed lest there be in any of you an heart of unbelceef.

7. It is Satans greatest policy to put a soul upon such a question: For by this he sees on the soul for evidence from things which he knows can afford little but a questionable assurance, as perswasion most upon marks and signes of our own sanctification, or works, which cannot hold good without Faith it self, to bring down Christ upon them; For he puts us clean back if we observe. We are proving our faith by our works, when as no works can be proved solidly good but by our faith; for without Faith it is impossible to please God. We know that every piece of coyn or money is valued according to the image and superscription that it beares; and if Cesar be not there, though it be still silver, yet it is not coyn, it is not so current; and he that hath it, cannot make such use of it, and so assure himself to trade with it, as otherwise he might do. So there is not any thing of sanctification current, and of true practical use & comfort to be a beleever, unlesse Jesus Christ be there, and the Image of Christ which is righteousness, &c. or true holinesse. While Satan puzzles us in questioning our faith or beleeving, he keeps us off from beleeving, knowing that this is the condemnation.

tion. He that beleeves not, is condemned already.

We are first to beleeve, and all other gifts will follow, &c.

Here I cannot but wonder at any that keep souls in acts of preparation and qualification, from the act of beleeving, as if we could beleeve too suddenly; and many a one loses some degrees of faith while they are seeking it thus in the evidence of their works, for while faith is kept off from Christ, and the soul suspended, faith decays, and becomes weaker and weaker; when as if it were still exercised upon Christ in the promises, it would soon bring a clearer and more undoubted evidence with it, then can any other way be ministered unto it.

In the Gospel all are immediately called to beleeve; so say if ye will hear his voice. Says saith the Taylor, what must I do to be saved? Beleeve say they on the Lord Jesus Christ. And this is the work, that ye beleeve on him whom he hath sent, saith Chrysostom, and saith Philip to the Eunuch, If thou beleevest

with all thy heart thou mayst; and he answered and said, I beleeve.

So as I shall draw this conclusion for many that are in the dark in this point, both Preachers and people :

That none can beleeve too hastily in Iesus Christ our righteousnesse, because righteousnesse is revealed from faith to faith; and while we beleeve not, we live not properly; for the just shall live by faith; and while we beleeve not, we may after a sort be said to be under condemnation; for he that beleevesh not is condemned. So as we ought not to stay the exercise of our faith, either for repentance or humiliation, or any other grace; but we ought to beleeve, that we may have these; for faith worketh by love, &c. And add to your faith vertue, saith the Apostle, and to vertue knowledge, and to knowledge temperance, and to temperance patience, and to patience godlinesse, and to godlinesse brotherly kindnesse. All these, are to be added to faith, or work from faith; nor are we to stay our believing till we be assured by some signes that we do beleeve; we must beleeve that we may know that we do beleeve; for the witness comes by beleeving. The spirit bearing witness. Yet to these I allow you any examination

or tryal of your faith, which may consist with beleeving.

Well, I shall put some Questions to you after these grounds.

Quest.

Is faith alwayes with full assurance?

Ans.

Nay.

Quest.

Can you conclude you have no faith, because you have no full assurance?

Ans.

Nay.

Quest.

You say Well; for there are degrees of beleeving; one degree is to beleeve, another is to be assured you beleeve. There are in the world beleevers of several ages; some are called little ones, weak ones, babes, children, strong men; some are such as have been sound beleevers, and are made weak through sin, and temptation, and ignorance of the Covenant of free-grace and their righteousness in Christ, and the glorious estate of a beleever under grace, as a man that is not perfectly healed of some infirmity.

For the nature and properties of true saving Faith, which I told you on, They are

100 *The flowings of Christs Blood*

better discerned in the *Word & Christ*, then in the *soul* that hath them, because they are not in the *soul* purely, but with mixture of corruption; which like *mud* in the *water* troubles the *sight*, and the *spiritual discerning*; and that makes so many *beleevers* who can *spiritually judge*, care so little to see themselves in their own *righteousnesse*; but in *Christs*; as *Paul*, and be found in him, not having mine own *righteousnesse*.

The nature and properties of true saving faith, is almost the businesse of the whole new Testament.

1. The nature of faith is this, It is called the ground of things hoped for, and the evidence of things that are unseen.

2. The properties are everywhere described by repentance, and humiliation, and love, & godlinesse, and purity, and charity, & meeknesse, and all holy conversation, and prayer, and hearing, and obeying the Will of God. All these are with true faith; and a beleever is one, who though he hath all these, yet he will not behold them in himself, but in Christ, and as *Paul*, I live, yet not I, but Christ liveth in me.

Now the great mistake which I finde in this age before, is, the singling out the prop-

ties of a true faith, and sending a believer for his assurance most thither, in himself; which caused the believers of former ages, to walk in bondage, though with the spirit of adoption; and to make up their assurance much like the believers under the Law, from their obedience and repentance, and humiliation in themselves, Christ being much in the dark to them, and little seen then. And much of the same darkness covers this age we live in, who are very dark in that mystery of glory which Paul speaks on in believers, as sorrowing, and yet alwayes rejoicing, as dying, and yet behold we live, as having nothing, and yet possessing all things.

But I pray, what temptation had you concerning your not believing?

Ans.

I thought I was one of those that could not believe, and that I being such a sinner, it was not for me to believe.

Quest.

For your being one of those that could not believe, I shall speak to it in these Questions.

1. Is there any exception against you in particular, in the whole Book of God? As to say, you, such a one, or such a one, cannot believe, you have no right to Christ?

102 The flowings of Christs Blood

2. Can the counsels of God, concerning the vessels of wrath be known? Can any say I am not elected, seeing his wisdom is unsearchable, and his wayes past finding out?

3. Are not some called at the eleventh hour of the day?

1. The chief upon the Crosse at the hour of his death?

Is not this Satans temptation then to perswade you to conclude any thing for your condemnation before hand?

2. For your other doubt of being such a sinner, and therefore not daring to believe, I shall put these Questions to you.

1. Do not they that would believe, onely if their sins were lesse or lesse hainous, believe rather upon some ground in themselves, then Gods command?

2. Do not the promises belong to sinners as sinners?

Ans.

Yes; but as repentant sinners.

Quest.

What were the Churches of the Corinthians, Ephesians, Colossians; and what was Paul before Christ came to him? Were they sinners or qualified? And what were all that believed, before they believed?

Ans.

Answ.

They were sinners.

Quest.

Came not the promise to Adam, even then when he was dead in sin?

Answ.

Yea.

Quest.

Whether were not you in their condition or no, that is, a sinner, according to your own apprehension?

Answ.

Yea.

Quest.

Whether are not you then as free for Christ to come to, as they were?

Answ.

Yea.

Quest.

Whether are not the promises as free, and open to you, as to them: You being all alike sinners, and Gods will being revealed no more for ones election then anothers, no more for their election then yours?

Answ.

Yea.

Quest.

Whether are any promises made to any in

Christ, or out of Christ, onely in themselves? Is not Christ the onely qualified person for all promises? And so through Christ derived upon all his, We being said to be compleat in him; Doth not all fulnesse dwell in him, and all receive of his fulnesse? And are not all the promises in him, Yea and Amen?

These Conclusions then I shall draw forth.

1. Election and condemnation being secret things, belong to the Lord; and were not revealed in the Word to the end to hinder any from beleevig; for that were against Gods goodnesse and mercy revealed; and they that make such use of them, serve not the Lords ends, but Satans; for such an end is against the sweet simplicity of the Gospel of Christ.

2. The onely ground for any to beleeve, is the Word or Promise; not any thing more or lesse in themselves. This is the Commandment that ye beleve on the Son of God.

3. The promises of Christ are held forth to sinners as sinners, not as repenting sinners or humble sinners, as any condition in us upon which we should challenge Christ; for then it is no more of grace, but of works. Now we are freely justified by his grace.

4. What ever promise there is, Which hath any condition in it, it is ours in him; that is in Christ, who was the onely conditioned and qualified person for all promises, all being in him Yea and Amen; and all being compleat in him who is the fulnesse.



A short Preface.

HAving thus far discoursed occasionally upon these Temptations, I shall adde a few *Observations* more for clearing the *way* of *Salvation* a little further, and then I shall open the several *wayes* of *Revelation* that the *Mystery* of *Godlinesse* hath been received in, and in what *seekings*, and in what *degrees* *Free-grace* hath been enquired for in this present age.



I.

*Gods first revealing himself to
man in Goodnesse and
Free-grace.*

GOD hath revealed himself under several notions and names, and orders of working to man; and in them we are to rest; and not to form up *Meditations* beyond them; for beyond them is *infiniteness*, and *glory*, and we may sooner be *dazled* then *discern* any thing of God or the *workings* in himself. There lie the *depths* of the *wisdom* of God, and the *unsearchableness* of his *ways*; and who can know the *minde* of the *Lord*? *For who hath been his counsellour?*

God then that he might make himself out to the creature, first reveals himself in
good-

108 *The flowings of Christs Blood*

goodnesse, and makes man according to something in himself; so as there is more Image of a God in him, then in any other thing below: For God said let us make man in our Image after our likenesse, Gen 1. 26. And herein is the goodnesse of God, that he gives any being to any thing but himself, and any glorious being to man, more then to any other; For what is man that he regardeth him, or the son of man that he visiteth him? He hath made him a little lower then the Angels, and crowned him with glory, Psal. 8.

Man being thus created, must know himself to be but man, and a creature; and therefore hath a law given out to live by, & to order his obedience to him that made him: But man being made meerly by the will of God, is made onely to continue by the same will, and not unchangeably good; that the creature might consider the glory he had, not to be his own, but onely at the pleasure of him that made him; which will and pleasure was revealed in the law of the Tree of life, and executed upon the obedience and disobedience in the creature or man to this law: And now man sins and disobeys, and by this is brought to see the power of him that created him, who in this begin

beginning of things revealed himself onely in glory, power, and dominion, to the world, and in no other form or notion to the creatures he made but of Lord, or Creator, or Law-giver.

I finde there was *infinite wisdom* of God appeared in the suffering the fall and disobedience of man; for by this, the creature came to see and acknowledge it self under the power of a Law, and in *subjection*, and *dependency* to him that created it: So as the *glory* of God was much advantaged by such a change; which if the creature had never experienced, could not have been so evident nor clear: And hence it is, that the *Angels* or *spirits* of an higher order fell too, as well as man; so as by this, the *power* of God was made known to the creature, and the creatures *subjection* or *dependency* upon God, to it self: This *change* running through the order of the whole Creation, *Rom. 8.*

The creature being thus brought by it self under a *change of condition*, God raises himself *advantages* and *glory* from hence, to make out himself before the creatures in his *power*, *will*, *mercy*, *love*, &c. that the world may know him more, and know that there is yet an *infiniteness* in him not to be known; and

110 *The flowings of Christs Blood*

and all our knowledge is bounded in those things which he hath made out for himself to be known by.

To the time of *sinning* then, or the first disobedience, the Lord revealed himself only in *glory* and *goodnesse*; his *glory* was in the *creating* and *commanding*; his *goodnesse* in giving any thing a created being or subsistence for obeying and laying out his *Image* or *resemblance* upon one creature above all the rest, and making man to have *dominion* under him, yet for him, over the Creation.

But man now failing under the power and curse of a law, God reveals himself in *mercy*, and in a notion of *compassion* and *pity*, and seeks out man who was now a sinner, and brings to him the tidings of something in a *promise*; which though it might be dark to him, who was now in the region and shadow of death, yet God made it something clearer by his dealings and carriage towards him, making coats for him, and cloathing him, and taking care for him; and so holding forth something of compassion towards him; yet mingling it so with the curse and change in the creation, and his condition, that he might live as well under the

the

the *anguish* of the *curse*, as the *power* and *comfort* of the *promise*: And how much of *Christ Adam* knew, how much the first *Adam* knew of the second, is not revealed, not much surely; for this *time* and that under the *law*, was the time of, the hiding of this *Mystry* in *promises* and *sacrifices*, and the keeping it secret till that which was called the *Fulnesse of time* was come, and *Christ* was manifest in the *flesh*.

II.

Gods Free-grace to sinners more discovered.

WE find the Scriptures set forth God in a *notion of Free-grace*; and therefore we must so order our *apprehensions* and *conceptions* of God, that we may know him in his *Free-grace*, as well as in his *Love*, and look on him and consider him in this order of working. God first and more properly, had mercy upon man fallen and under the *curse*; and he is called a *God shewing mercies*, and *great in mercy*, and *rich in mercy*, and *plenteous in mercy*, *abundant in mercy*, and *father*

112 *The flowings of Christs Blood*

father of mercies, and the Lord God merciful and gracious: So as sinful man, who by the power of sin and the curse, was under condemnation (for death entered by sin,) yet by a power more infinite then that of sin and the curse, was raised up to be the subject of this mercy, and that onely thing about which this free-grace or mercy was exercised: And thus light was wrought out of darkness, and good out of evil. And now a work of redemption, more glorious then that of creation, is beginning to the world; and Gods work of mercy is exceeding the work of his power, and yet infiniteness in both; for God himself was to become a creature, or the son of man in this second work, which he was not in the first. And thus we see how this change in the creature makes only way and liberty for the fulnesse of God to work out to the sons of men, as well in a work of redemption as creation; and saving those that were made, as well as making them; yet this work of redemption was carried at first in a Myltery, rather of mercy then love; for there was little but a promise of the womans seed revealed; so as here was rather mercy appearing as yet then love, and a remedy propounded to man for sin, by that time

time the sin was committed, to shew that God was never an enemy, though man was. And so much of Gods good will only revealed, as man might rather conceive himself not *destroyed* then *saved*, and rather not *damned* then *redeemed*; And that in the Prophet, sets forth God rather at first in mercy and compassion to us, *None eye pittied thee, to have compassion of thee; when I passed by thee, and saw thee polluted in thy blood, I said unto thee Live, Ezek. 16. 6.* And the Apostle calls us *vessels of mercy*, that he might make known the riches of his glory on his vessels of mercy. *Rom. 9. 23.* So as in this manner of revealing the infinite work of Salvation, we may be better satisfied, then by going out into the glory of Gods counsels, where we may lose our selves rather in the fullness of Truth, then finde any. So as thus God hath drawn out things more to our reason; for how can we think God who is infinitely pure, whose eyes are purer then to behold iniquity, can love a sinner as a sinner? All love is from something amiable in the thing loved. But what is there in man fallen, and corrupted, for God to love or delight in, to make his delight with the sons of men; where is the comeliness? Therefore

114 *The flowings of Christs Blood*

fore God must from *meer* grace more properly then *love*, order some *righteousnesse* or *new glory* for man; in which, he may beautifie, adorn, and love him. And this is the *righteousnesse* of *Iesus Christ*, in which we are said to be *chosen* and *predestinated* to the *adoption* of *sons*. Thus God in *free-grace* had *mercy* on us, and gave *Christ* for us; and in him we are made capable of the *love* of God, and accepted in the beloved, *Ephes. 1. 6.* and not as some, that man was elected before *Christ*, the *body* before the *head*, and *Christ* for man, as shall appear more fully in another place.

III.

More of Gods Free-grace and Love; of mans sin and redemption, discovered.

THe Scriptures reveal to us a *pure God*, a *just God*, a *perfect Law*, the *first man* having a *Law broken*, a *Curse entering*, *mercy* working in a *promise of life*, a *way of salvation*.

tion darkly discovered, *Jesus Christ this way,* this *Jesus Christ given for sinners,* and yet *purchasing sinners;* all this wrought in time, and yet a *predestination and election of grace* before all time, *God loving us* and giving *Christ for us*, and yet *loving us in the same Christ.* These things are thus brought forth in the *Word,* and the *Spirit of God* can onely guide us into safe constructions of the *mystery* thus revealed, and how to draw the work of *Redemption* into such order, that *sin & death* by the *first man* may appear, and *righteousnesse* and *life* by the *second*, and *something* of the *counsels* of *God* concerning both, before *eisber* was brought forth to the world; and yet but *something*, and not all.

I finde, before *sin* and *righteousnesse* did thus appear in the world, that *God* is said to *predestinate*, and *elect*, and *chuse* us. I finde that all this work, thus wrought in time, yet is said to be present before *God* in all time; and therefore he is called the *Lamb slain* so long ago; and we are called *chosen* in *Christ* before the *foundations* of the *World* were laid.

So as all I can finde out of this *glorious mystery*, which is made up of such contrary wayes, and workings, of *sin*, and
grace,

116 The flowings of Christs Blood

grace, justice, and mercy, an old Adam and a new, and predestination or election of grace, will onely amount to this; That man sinned, God had mercy, and gave his Son, which was God with him from everlasting, to be that for man, and in man, which he could not be in himself, righteousness and true holiness: And thus man becomes a new creature to God again, not in himself, but in another.

God still is the same, but man was not; nor is God the lesse unchangeable because of some severall carriages or distributions of the same work about man; mans falling, and redemption in Christ; mans sin and Christs suffering, may be said to be but the love of God ordering man to the praise of his free grace through severall conditions, of innocency, sin, and righteousness.

Yet this I finde further, that the main and glorious work of Redemption, was that full and final work, ordered by God the Father with himself. So as mans sin was onely serviceable to this, and was but for the bringing about of this, though not decreed of God, but occasioned by man. God foreknowing the changeableness of his creature, and so working by that, not taking any

new counsels upon this change in man which he took not before, but ordering this to that salvation he had ever ordained; nor is the revealing of Gods predestination or election in Christ, so much to let us see into the order of his Counsels (for who hath known the minde of the Lord) as to set up God in the glory of his power, will, and wisdom, before our eyes, that we may not look at any thing as happening from its own causes, and to order us from conceiving any change in God, as if our sin and Christs suffering had wrought any alteration in him, either to enmity or love.

If you would know this Mystery without confusion, & yet in admiration, know that all this work of free-grace, and mans salvation in Jesus Christ, was ever the same with God, who calleth things that are not, as if they were; and mans sinning, and Gods revealing Christ in promises, and in the flesh, and in the Gospel, is, That the creature may partake of it; and whereas there is a work of sin, of time, of persons, of order, of Scripture-notions, of manifestation; These are but so many several ways by which the work of grace, love, sin, Christ, and salvation, is finished in the things themselves.

And

118 *The flowings of Christs Blood*

and all these severall parcels of *Law, Gospel, Sin, Righteousnesse, Free-grace, Election, &c.* go to the making up this Body of Christ the Elect; the *law* could not have been wanting, for then there had been no *transgression*; and *sin* could not, for then there had been no *free-grace*; and *righteousnesse* could not, for then there had been no *redemption*; and *free-grace* could not, for then there had been no *mercy*; and *election* could not, for then there had been no *everlastingnesse* of purpose of God. So as this one infinite work of salvation is manifested in many parts to us, who could neither enjoy it, nor know it otherwise, not in that fulnesse nor infinitenesse as it is in God. And these many parts make up that one work of our Redemption in Jesus Christ; nor can we know any thing of it but thus in parts, not in the whole or glorious intirenesse of it, *We know but in part.*

IV.

*The Son of God how considered
in the work of Salvation.*

THere are certain Scriptures which contain the Mystery; yet in the *letter* of them, hold it forth under a *divers* notion or word.

1. God so loved the world that he sent his only begotten Son, &c. *Joh. 3. 16.* with other Scriptures of this kinde, as 1 *Joh. 4. 9, 10.* &c.

2. Of the other sort are these Scriptures, God hath chafen us in him before the foundations of the world, *Ephes. 1. 4.*

God hath saved us according to his own purpose and grace, which was given to us through Jesus Christ, before the world was; 2 *Tim. 1. 5.* with other Scriptures of this kinde.

Now these words say, that God loved us, and gave Christ, and that he loved us in Christ. And these may be both true, according to the manifestation of this mystery to us; for one Scripture contains not all of this mystery of Gods love to sinners. Some holds

120 *The flowings of Christs Blood*

holds forth onely so much of it, as to make power and will in it appear; some, so much of it as to make *free-grace* appear in it; some, so much of it as to make *love* appear in it; some, so much of it as to make *predestination* and *election* appear in it; some, so much of it as to make *Jesus Christ* appear as the *Lamb slain before the world for sinners*; some, so much as to make *Jesus Christ crucified in time for sinners*; some, so much as to make *Gods love* appear in *giving Christ*; some, so much as to make *Christ's love* appear in *giving himself*; some, so much as to make *Gods love* appear *compleat to us in Christ*; some, so much as to make *Jesus Christ* appear the *Son of God*; some, so much as to make *him* appear a *son of man*, and a *saviour of men*; some, so much as to make *him* appear to *die for all*, and for the *world*; and some, so much as to make this *all*, and this *world* such onely as were *his* before the *world*, and onely *all* such as he had *loved and chosen*.

And thus is the Mystery opened to the sons of men in each part of Scriptures, which like so many several *Suns* give out their *beams and lights* for the *manifestation* of this Mystery of *godlinesse*, *God manifested in the flesh*.

Now

Now we must be sure in our conceptions and notions concerning this redemption, that we raise not up nor form any thing to comprehend this *mystery* which God himself would not fold up in any single word or notion, there being so many discoveries and appearances of God; who though he be but one simple, pure, glorious essence, yet his creature man cannot behold him so, but as in so many scattered parts and beams of glory. Man cannot take God nor the mystery of God in, but by way of parts and several kinds of excellency, and so view him in one thing with another, and so in *Jesus Christ*.

So as when we would consider the work of salvation in and by *Jesus Christ*, we must take heed of straitning it into any such thing as the effect of Gods love onely, lest something be left out by our narrow conception, whereby the *mystery* is but in part represented; and the other parts of the work have no room, by which, though we may know more of one part, yet we may know lesse of another; like one who pumping water through a narrow pipe, fills not his vessel, while another that works through a larger, filleth his: And indeed, the not
G takinge

422 *The flowings of Christs Blood*

taking in *Scripture notions* in their *spiritual extent* and *variety*, but going out into some one notion more then another, which agrees better with some principle in us, may make us rather *opinionated* then *spiritually wise*.

But in the *work of salvation*, we must consider *Jesus Christ* as he is revealed without his *incarnation*, before his *incarnation*, & in it; without it he is revealed to be the *Word of God*, the *Wisdom of God*, *God with God*, &c. Before it, he is revealed to be the *seed of the woman*, the *Promise*, the *El. El*, the *Covenant*, the *Angel of the Covenant*, &c. In the *Incarnation*, he is revealed to be *Emmanuel*, or *God with us*, *Jesus*, *Christ*, the *Redeemer*, the *Mediator*, the *Priest*, the *Propitiation*, the *Son*, and the *Son of man*, &c.

Now these several notions will direct us, & order us to a *Scripture-revelation* of this *Mystery*; for when we read of this *Son of God*, under the names or notions last spoken of, as the *Son*, or *Jesus*, or *Redeemer*: Then we are to consider of this *work of Redemption* in the *flesh manifested*, and amongst us; and then consider what part of the work comes under that notion.

And when we read of his other names,
We

we are to consider what *part* of the *mystery* falls under those, either without *incarnation*, or *flesh*, and so he was *one* with the *father*, &c. or else *before incarnation*, and so he was in the time of the *Law* of ceremonies and *types*; and from all these we may safely draw this:

That the *Son of God*, as *Jesus* and *Christ*, and so *manifested in the flesh*, was sent out, and given as it were of *God*; *foretold* and *figured* before he was given, ever with *God*, being *God* himself, & everlastingly present, both as *God*, and as *God* and man in the election of *grace*, being the elect in whom we are chosen, and whose body we are.

These notions of *God* as the *Word*, and as *Jesus*, *Christ*, and *Redeemer*, and *Mediator*, is but the drawing forth the *Mystery* of *Redemption* in its several parts and degrees. And all this is true, that *God* loved us, and gave *Christ*, and we were chosen in *Christ*, and he was the *Lamb slain*, both before the world in purpose, and in the world according to this purpose; nor are we to consider *Gods* love to us without *Christ*, nor *Gods* love to us before *Christ*, nor ourselves out of *Christ*, in whom we are chosen; But rather thus, *God* loved us in *Christ*, and

yet gave Christ: And all this is true in the way and order of manifestation, beyond which we cannot see; nor can we in a Scripture-way consider any act of grace from God but in the Son, there being no way of Union and Communion with God for man, but by him who is both God and man.

V.

Gods love manifested in the Gospel-expressions.

Wherever there is any appearance of God in mercy, or grace, or love, there is Gospel; and wherever there is any Gospel, there are such expressions and appearances of God: As in the old Testament we finde him under these names, the Lord thy God, the Lord, the Lord merciful, and gracious, long suffering, and of much goodnesse: A Lord passing by the transgression of his people, loving him freely, counting them the Apple of his eye, the signet upon his hand, his jewels, his Vineyard, his Children.

And

And in the *new Testament*, where God appeared in the *fulnesse of love*, there he is called a *father of mercies*; and his *grace*, *free-grace*; and his *love*, a *love manifested*, and *unsearchable*.

And thus the soul is to look on him, and consider him in *grace*, not in *glory*; in *love*, not in *righteousnesse*: And this is that which will draw on the soul to have *communion* with him. We have onely to do with him now in the *Gospel-appearances* and *expressions*. In our first man *Adam* we had to do with him onely in a way of *subjection* and *righteousnesse*; But now in our second *Adam*, in a way of *sonship*, or *adoption*, and *free-grace*.

VI.

The new Covenant, no Covenant properly with us, but with Christ for us.

God makes no *Covenant* properly under the *Gospel* as he did at first; but his *Covenant* now is rather all of it a *Promise*. *Man* is not restored in such a way of *Cove-*

nant and condition as he was lost, but more freely, and more by *grace* and *mercy*; and yet God covenants too, but it is not with man onely, but with *him* that was God and man, even *Jesus Christ*; he is both the Covenant, and the Messenger or Mediator of the Covenant. God *agreed* to save *man*, but this *agreement* was with *Christ*, and all the conditions were on his part: He stood for us, and articted with God for us, and performed the conditions for *life* and *glory*; and yet because we are so concerned in it, it is called A Covenant made with us, *I will make a new Covenant with them*; and yet that it may not be thought a Covenant onely with us, as the first was, it is called a new Covenant, and a better Covenant; and *Christ* is called the Mediator of it. And lest we should think some conditions were on our parts, as in the first, it is added, *I will write my Law in their hearts, I will put my Spirit within them*: So as in this new Covenant, God is our God of *free-grace* and *righteousnesse* on his part, not for any conditional *righteousnesse* on ours; yet in Scripture it is called still a Covenant, because God is our God still in a way of *righteousnesse*, though of *Redemption* too, and of *condi-*
dicion

dition too ; yet not on ours, but on Christs part for us ; and yet it is a Covenant with us, because we are Christs, 1 Cor.3.

VII.

Gods manner of Covenanting.

GOD takes us into Covenant, not upon any condition in us before; he brings with him Christ, and in him all the conditions, and makes us as he would have us; not for the Covenant, but in it, or under it; we are not his people before he be our God first. *I will make a new Covenant with thee, I will be thy God, and thou shalt be my people. I will write my Law in your hearts, and put my spirit within you, Heb. 8. 10. You have not chosen me, but I have chosen you.*

VIII.

They that are under Grace revealed, are no more under the Law.

WHile we are out of Covenant with God, we are in our own judgement and others, under the curse for any breach of law or disobedience: But when we are once under grace revealed, we are ever under grace, and no more under the Law: The Law can only tell a believer he sins, but not tax him for any. We are not under the Law, but under grace. Who shall lay any thing to the charge of Gods elect? Who shall condemn? It is Christ that died. Rom. 8. 33.

IX.

When God is said to be in Covenant with a soul.

ASoul is then properly, actually, or expressly in Covenant with God, when God hath come to it in the promise, and then

then when it feels it self under the power of the promise, it begins onely to know it is in *Covenant*; and yet to yeeld and obey, as if it were but to enter into that *Covenant* which God hath made with it in Christ, before it could do any thing; so as they that *beleeve*, do rather feel themselves in that *Covenant* which God hath made with them without any thing in themselves either *faith* or *repentance*, &c.

X.

A justified person is a perfect person.

A *Person justified or in Covenant*, is as pure in the sight of God as the *righteousnesse* of *Christ* can make him, (though not so in his own eyes, that there may be work for *faith*) because God sees *Him* onely in *Christ*, not in *themselves*; and if they were not in such a perfect *righteousnesse*, they could not be loved of him, because *his eyes are purer then to behold iniquity*, or to love a sinner as a sinner.

XI.

*Sin separates not his from God,
but from Communion
with God.*

NO sins can make God who *loves* for ever & *unchangeably*, love us *lesse*; and yet a *believer* will grieve for *sin*, because it grieves the *Spirit* of his God; and though he *know* *sin* cannot now *separate* from God, yet because it once *separated*, he *hates* it; and because it *separates* still; though not from God, yet from *Communion* with God, *grieving the holy Spirit* of God.

XII.

Christ in the flesh.

CH R I S T in the *flesh* was God *himself*, who that he might reveal his love to us, made us *partakers* of the *divine nature* by *fashioning* our *nature* for his own *glory* to *live in*, and by being both *God* and *man* amongst us and for us; and herein is the *mystery* of *reconciliation*: None but the
nature

nature of God could reconcile God, and no nature but mans that had sinned could properly suffer for man; therefore there is one Mediator betwixt God and man, the man Christ Jesus.

XIII.

Christs being in our nature.

CHRIST was love, mercy, and riches of free-grace manifested in the flesh, and in our nature, that they might flow out more abundantly upon our nature, on the vessels of mercy, chosen in this Christ before the foundations of the world.

XIV.

Christs love.

CHRISTS love must needs exceed all the love of the children of men; for he was the very love of God clothed in flesh and blood. This is he that was red in his apparel, as he that treadeth in the wine-press.

XV.

*Christ doing and suffering for
our sakes.*

CH R I S T came into the world, that he might do what we could not do to the fulfilling of the Law, and suffer what we could not suffer for the breach of the Law.

XVI.

Christs Mediatorship.

CH R I S T standing now as a Person betwixt God and the children of men, takes in the fulnesse of righteousness and sin from both natures; righteousness from God, and sin from men, whereby all the sins of his people are fully done away by the infinite glory of that righteousness, both from himself and us.

XVII.

*The right general Redemption,
by the second Adam.*

CHRIST is the *second Adam*, in whom all are made alive, as all in the first *Adam* were dead; but not so as if all who were dead in the first *Adam*, were made alive in the second; but as the first *Adam* was the person in whom all that are dead did die, so *Christ* is the second *Adam* in whom all that are alive do live; for *Christ* is the common nature of the living mankind who live unto righteousness, as *Adam* was the common nature of the dead mankind who die unto unrighteousness: For as by one mans disobedience many were made sinners, so by the obedience of one many are made righteous: God hath concluded all under sin, That the promises by faith of *Jesus Christ*, might be given to them that believe, Gal. 3. 22.

XVIII.

Christs love.

THe love of *Christ* exceeded in this, that he gave himself to die for us when we were enemies to him, and crucified him our selves, who came to be crucified for us ; and could neither love him , nor pittie him for what he did ; For while we were as yet sinners, *Christ* died for us ; and greater love then this hath no man. This is the mystery that man could not live in *Christ*, till he had killed *Christ* first: And thus he was wounded in the house of his friends. O all ye that passe by the way, behold and consider if ever there were mystery like unto this mystery.

XIX.

Christs blood.

THe blood of *Christ* was not the blood of man onely, but the blood of the Son of God, and therefore it was a price for sin: the very power of the Godhead as it were bleeding for sin ; by which it is called, *The*

Redemption of his blood, and the blood of the Son of GOD.

XX.

Christs Blood powred out.

THE *Blood* of CHRIST powred out, wrought greater *compassion* in GOD towards *men* (I speak as a man) then the *sufferings* of all the *men* in the *world* could do, because he being begotten of GOD himself, and the *expresse Image* of his *person*, though he could not *suffer* being so *infinite a glory*, yet because that *person* suffered which was GOD and *man*, or the *Son of GOD* in *man*, the *Father* in an *unspeakable* way beheld the *travel* of his *soul* and was *satisfied*.

XXI.

Christs Vesture dipt in blood.

CHRISTS *Garment* which he was described in by the *Prophets* under the *Law*, is of a *colour* to set forth *love* and *suffering* under the *Gospel*; for this is he that came from *Bozra* with his *garments* *died red*.

XXII.

Christs comelinesse.

THe comelinesse of Christ in the Gospel is a most desirable comelinesse for the sons of men to love; it is the glory of the only begotten Son of God, full of grace, the sweetest object for those in misery to delight in. This is that beloved which is more then another beloved.

XXIII.

Christs beauty.

CHRIST hath both the form and power of love in him, and therefore it is that his Spouse, or His, behold him as white and ruddy, and the fairest amongst ten thousands; white in the glory of his Godhead, and ruddy in the sufferings of his Manhood; and because of his sweet ointments or pourings out of spirit, the Virgins follow him; for his hands drop myrrhe upon the soul, even spiritual graces upon the bangles of the Lock.

XXIV.

Christ's names.

CHRIST will be known to *His* by no other names but names of love and grace, a Lover, a Bridegroom, a Physician, a Saviour, an Emmanuel, or God with us, an only begotten Son of God, the brightnesse of his glory, a merciful and faithfull high Priest, a Sacrifice for sin, a Mediator, an Advocate for sin, a Beloved; and he brings a soul to the banquetting house of spiritual things, and his banner over it is love.

XXV.

Christ and His.

CHRIST having adorned *his* in the riches of his righteousness, looks on them and loves them in his own glory, so as they both love one another; Christ and His, delight in one another, Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thy eyes, with one chain of thy neck, saith Christ; and saith

138 *The flowings of Christs Blood*

saith the Spouse, My beloved is the fairest amongst ten thousands.

XXVI.

*Christs love in Heaven to us,
or Christ exalted.*

THe love of Christ is more now in Heaven towards us, by how much more the love of God is gloriously shed abroad within him, yet his nature is the same; for he is no lesse man, nor more God then he was; but more excellently God and man, even the man Christ Jesus.

XXVII.

The Gospel is Christ revealed.

THe Gospel is Christ himself and love revealed, or the Word of God in the Word, or the glad tydings of what he hath done and suffered for sinners, and oyer whom he hath conquered, being Captain of our salvation, having spoiled principalities and powers, making a shew of them openly, and triumphing over them, Col. 1. 15. It is the ministry of
life

life and peace, and glory, or God speaking to men from Heaven, and intreating them to believe, that he was born of the seed of David, suffered, died, and rose again for their justification; and that they are sitting together with him in heavenly places,

XXVIII.

The Mystery of Christ in the Gospel, a Mystery of Love.

THe whole business of Christ as it was begun in *love*, and brought forth in *love* unto the world, and all the *actings* and *workings* of it from Gods *being* in Christ, to Christs *sitting* at the *right hand* of God, are but a Gospel or Story of *unspeakable love* revealed to the world; so, the carrying on of all yet, is in *love*; man in this Gospel is only to be *perswaded* of such *love* in *love*, and *sweetly tempted* and drawn to *love* again in the *ministry* of the Gospel; and the *Spirit* of *love* and *adoption* is shed abroad by the Gospel in the *souls* of men, to *reconcile* them who are otherwise *enemies* in their *minds* by *wicked works*, and to make them *love* him,

him, who never was an *enemy* to them in *Iesus Christ*, in whom they were *chosen*, though the mystery is revealed to us under a *particoloured work* of *sin* and *grace*.

XXIX.

A Beleevers glorious freedom.

THe Spirit of Christ sets a *beleever* as free from *Hell*, the *Law*, and *bondage* here on *Earth*, as if he were in *Heaven*; nor wants he any thing to *make* him so, but to *make* him *beleeve* that he is so; for *Satan*, *sin*, *sinful flesh*, and the *Law*, are all so neer, and about him in this life, that he cannot so walk by *sight*, or in the clear apprehension of it; but the *just* do live by *faith*, and *faith* is the *evidence* of things not seen.

XXX.

All the sins of beleevers, done away on the Crosse.

THere is no *sin* to be committed, which *Christ* did not pay down the price of his *Blood* for upon the *Crosse*; making peace through

through the blood of his Crosse; and yet a beleever will sin as tenderly, as if all his sins were to pay for yet; knowing that he is not redeemed to sin, but from sin; not that he may sin, but that sinning he may not suffer for sin; Christ is risen for our justification.

XXXI.

Christ offered to sinners.

CHRIST in the *Gospel* calls out of *Heaven* to sinners by that very name, and tels them he hath salvation for them if they will beleeve him. Nor doth he stand upon *what sins*, lesse or more, greater or smaller; so as *none* can say they are not called on, and proffered salvation, be they never so *sinful*.

XXXII.

A Beleever must live in Christ, not in himself.

A Beleever hath a twofold condition; (yet as a beleever but one) in *Christ*, in *himself*; yet he ought ever to consider himself

self in Christ by faith, not in himself; in Christ he hath perfectly obeyed the whole Law, perfectly suffered and satisfied for all his sins to the Justice of God, and in Christ is perfectly just and righteous; and therefore it is said that *our life is hid with Christ in God*, and we are raised up with Christ, and made to sit together in heavenly places in Christ Jesus, even already; but in himself there is a *body of lust, corruption, and sin*; and there is a *Law* revealing sin, accusing, and condemning; So as if a *beleever* live onely by *sense, reason, and experience* of himself, and as he lives to men, he lives both under the power and feeling of sin and the Law; but if he live by faith in Christ, beleeving in the *life, righteousness, obedience, satisfaction, and glory* of him, he lives out of the power of all condemnation, and unrighteousness. And thus a *beleever* is blessed onely in a *righteousness without, not within*; and all his assurance, confidence, comforts, are to flow into him through a channel of faith, not of works, beleeving himself happy for what another, even Christ, hath done for him, not what he hath done or can do for himself.

XXXIII.

*How Christ and a beleever were
one in sin and righteousness.*

ALL the ground of a beleivers righteousness and salvation, and exemption from the Law, sin, and the curse, is from the nature, office, and transaction or work of Christ, and Gods accounting, or imputing; Christ stood clothed in our nature, betwixt God and man, and in that with all the sins of beleivers upon him, God having laid on him the iniquities of us all: In his Office he obeyed, suffered, satisfied, and offered up himself, and now sits as a Mediator to perpetuate or make his sacrifice, obedience, suffering, and righteousness everlasting; and thus bringing in everlasting righteousness: And God he accounts, reckons or imputes all that is done in our nature, as done by us, calling things that are not, as if they were; and in his person, as in our person: And thus he is made sin for us who knew no sin, that we might be made the righteousness of God in him.

XXXIV.

We must come before God as having put on Christ first, not as sinners and unrighteous.

A Beleever in all his dealings with God, either by Prayer, or other way of drawing neer, is to state, and consider himself thus in Christ in the first place, and to put on the relation of Sonship and Righteousnesse, and to look at or consider sins no otherwise in himself then as debts paid and cancelled by the blood of Christ; and by this all *bondages, fears, and doubtings* are removed, and his Spirit is free; For 1b: *Sanctus made him free*: And now he comes in the spirit of adoption, and calls God Father; and here begins all *faith, hope, confidence, love, liberty*, when as others dare not beleeve themselves in such a condition till upon terms of *humiliation, sorrow for sin, works of righteousness*, they have as they think, a reasonable *measure, price, or satisfaction* to come with, and then begin to beleeve, hope, and be confident: And thus in way

way of compounding and bargaining with God, deal with him at all occasions; but such *submit not to the righteousness of God, and the free-gift of justification by grace, and give not glory to God*: For they that beleeve upon something first in themselves, shall as they have kindled a fire, lie down in the sparks of their own kindling, and have nothing in Christ, because they will not have all in him; for we must either have all in him, or nothing: And though some will have all in Christ for *salvation*, yet they will have something in themselves to beleeve their interest in this *salvation*; and though this be not to reject Christ for righteousness, yet it is to reject his free-promise or Word of assurance for this righteousness, and rather to be perswaded upon sight then faith, and sense then promise, and something in our selves them in himself.

XXXV.

*The Law is now in the Spirit,
and in the Gospel for a be-
leever to walk by.*

THe Gospel is both a perfect *Law* of life and righteousness, of grace and truth; and therefore I wonder at any that should contend for the *ministry* of the *Law* or *Ten Commandments* under *Moses*, which is of lesse glory then that which is now revealed and exceeds in glory; and should strive for a *Law* without the Gospel, which is in the Gospel; Nor is the holiness and sanctification now such as is fashioned by the *Law* or outward *Commandment*, but by the preaching of *faith*, by which the *Spirit* is given, which renews and sanctifies a beleever, and makes him the very *Law* of *Commandments* in himself, and his heart the very two *Tables* of *Moses*: And though the *Law* be a *beam* of *Christ* in substance and matter, yet we are not to live by the light of one *beam* now when the *Sun* of righteousness is risen himself; that was a sinner
light

light for those who lived in the region and shadow of death: And it is with the *Law* now or light of righteousness, as it was with the light in the Creation, when that which was scattered, was gathered into one body of light: So Christ now being revealed, holiness and righteousness, as well as grace and love, is revealed in him, and gathered up in him. And what need we light up a Candle for the children of the day to see by? What, is there any striving for a stream in the channel, when the fountain is open? Nor doth it become the glory of Christ revealed, to be beholding to any of the light upon *Adams* face. The word is not made flesh, and dwells amongst us, and we behold his glory as the glory of the only begotten Son, full of truth as well as grace.

XXXVI.

Legal and Gospel-Commandments and Duties.

Gospel-Commandments and Legal Commandments, do not command in the same power, in the same manner, or to the same end; The *Law* commands us to

148 *The flowings of Christs Blood*

obey, to love, to fear, to be holy, that God may be our God, & we his people; the Gospel commands us to obey, & love, because we are *the people of such a God*; The Law commands us in the power of God as a *Law-giver, and Tutor, or Minister*; the Gospel in the power of a *Father*; the Law commands by *promises and threatenings, blessings and cursings*; the Gospel *persuades rather then commands, and rather by promises*; and *exhorts rather then bids, and reasons us to duty rather then enforces*, and rather *draws us then drives us*; and by setting forth *promises, and priviledges, and prerogatives, and works done on Gods part, and Christs part for us, and in love, rather argues us into doing & working, & loving reflections again*; and Christ is chiefly propounded, both for *holinesse and obedience, for mortification and newnesse of life*: So as the Gospel commands us rather by *patern then precept, and by imitation then command*, Heb. 12. 1, 2, 3.

Nor to the *same End*. The end of the Law was to *bondage, fear, tutorship, revealing of sin, outward obedience and conformity*: The end of Gospel-laws is to *love, newnesse of spirit, praise and thanksgiving for righteousness, and life received,*

and testimony to our righteousness received in Christ. Having these promises, let us cleanse our selves from all filthinesse both of flesh and spirit, Rom. And thus, Christs yoke is easie, and his burden light, and his Commandments are not grievous; for they are Commandments that carry life and power; & quicken to that duty they command, like the Sun who warmeth us in the very shining upon us; and we work, and walk, and live under the Gospel, as being saved already, and redeemed, and bringing forth the power of this redemption and salvation, though the spirit of adoption, freely working to the praise of that free-grace, and freely obeying for such free redemption, and doing every thing in love, because of the love shed abroad in our hearts; and neither taking in judgements, nor hell, or damnation; nay, nor Heaven, nor glory, to force on the work, or quicken the duty; but doing all from the Law of the Spirit of Life in Christ Jesus, except when corruption or temptation hinders the freeness and spiritualnesse in the duty.

XXXVII.

*The Gospel in the holinesse and
grace of it.*

THere is doctrine of holinesse in the Gospel, as well as grace & love; and there are commands for obedience, as well as tryings of forgivenesse: The grace of God that bringeth salvation, hath appeared to all, Teaching us, that denying ungodlinesse, &c. we should live soberly, righteously, and godly, Tit. 2. 12. And this kinde of Gospel is such in the revelation of it, as fits both God and man: God the Father may be seen in commanding holinesse, and the Spirit in forming the holinesse commanded, and the Son in redeeming us to holinesse, even to the will both of the father and the Spirit. And this Gospel fits man, who is made up both of flesh & spirit, and so hath need of a law without, and in the letter, as well as in the heart and spirit; The Law is spiritual, but we are carnal; Rom. 7. Nor can such a state of flesh and spirit, be ordered by a law onely within; for the Word and Law of the Spirit meere is for a spiritual condition or estate of glory, as Angels, who

who onely live by a *Law spiritual*, or *Word of Revelation*: But our estate here being partly carnal, must needs be ordered yet in part by the *Law of a carnal Commandment*; and yet this *Law* is not such as it was before, a meer *Law* in the letter, but it is now under the *Gospel* a law of *life, spirit*, and *glory*; it is a *Law* in the hand of *Christ*, and with the *promises* of *Christ* about it to make it spiritual indeed. And this is according to the *just*, *wise*, and *righteous distribution* which *God* hath made to our divers estate of *flesh* and *spirit*, by dealing out to us both the *word* and *spirit*, the *letter* and *life*. Therefore the *Word* is called *Scriptures* given by *inspiration*, and is profitable for doctrine, &c. 2 Tim. 3. 16, 17. And the *Spirit* is called the *anointing*, and *teacheth all things*, 1 Joh. 2. 27. And *I will put my Law in their mindes*, Heb. 8. 10. 11. And the *comforter* whom *I will send*, he shall teach you, Joh. 14. 26. 1 Thes. 4. 9. Acts 2. 17.

Thus, whatever doctrine of holiness is in the new Testament, we are to receive it, because it is now the doctrine of him who is the Lord, *Jesus Christ*, the Lord as well as *Jesus Christ*, and one who commands as well as saves: Nor is there any Covenant of

works in such kinde of obedience : Life is given us to make us obey, but not for obeying.

XXXVIII.

The new Covenant further set forth to be meerly a promise.

THE Covenant that is called the *new Covenant* that God makes with *his* now under the *Gospel*, is all on his own part, without any thing on *mans*; he makes himself *ours*, and makes us *his*; all is of his own doing; though a Covenant in the *strict legal common sense*, is upon certain *articles of agreement and conditions* on both sides to be performed : Thus stood the *old Covenant*, there was *life promised* on condition of *obedience*; and so in *covenants and contracts* betwixt *man and man*, but now there is a *Covenant* or rather *promise* in *Jesus Christ*, who is called the *Mediator*, or *Manager* of the *Covenant*, in which God gives himself freely in *Christ*, to be the God of a *poor sinner*; *Christ* undertaking all, both with the *father* and the *soul*; such a kinde of
covenant

covenant was established with Noah, Gen. 9. 11. Behold I establish my covenant, &c. nothing required on mans part: This is called a new Covenant; for it is clear against the strain of the old, wherein man was to have his life upon condition; yet it were good, that we did not rest too much in the notion of a covenant; nor is it the way of a covenant that the Gospel uses, but rather the promise, or grace, or salvation; for the Spirit uses the word Covenant onely by way of allusion; and because the soul being under the power of the spirit, doth it self contract and covenant with God to obey, though God gives no life in such a way of a covenant or obedience. And I observe, that the usage of this word hath a little corrupted some in their notion of free-grace, & makes them conceive a little too legally of it: And I conceive, that the Doctrine of it in Heb. 8. 10, &c. I will write my law, &c. And I will take away your stony hearts, &c. And put a new spirit within you, Jer. 31. 31. Hezek. 36. 26. doth clear it to be onely promise and grace, and free-love to a sinner; for if any thing were to be done for life or salvation, we should darken the glory of free-grace, and make it a promise neither

154 The flowings of Christs Blood

wholly of grace, nor wholly of works. And if it be of grace, it is no more of works, otherwise grace is no more grace, Rom. 11. 6. Nor is this promise of salvation given to sinners as sinners, barely, simply, and singly; nor as qualified or conditioned; not to sinners as sinners, for God can onely love in Christ; nor as qualified and conditioned; for so life should be purchased by us rather then for us; so as we are onely sinners in our own and others judgements, but truely loved in Christ when the promise comes. And thus the Scripture calls us ungodly, and sinners, and children of wrath: Not that we are so, but seem so; or not so in Gods account, but the worlds: So as here is ground enough for any to offer salvation to the veriest sinners, and for the veriest sinners to receive; for God is in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed to us the word of reconciliation, 2 Cor. 5. 19.

XXXIX.

The way of assurance for beleevers.

THe surest knowledge that any one hath that they have received the promise, is, the closing of their heart with Christ; the real receiving and beleeving; the relying and going out of the heart upon Christ; *The just shall live by faith, Rom. I. 17. We walk by faith, and not by sight.* This was the assurance the Father of the faithful had, who staggered not at the promise, but gave glory to God: Yet this assurance is such, as the soul cannot be content with onely; there is something in man beside faith to be satisfied; reason will have more light to see by; and therefore the working of the spirit in new obedience, and love, and repentance, and self-denial; are such glimmerings as the soul may be refreshed by, though not strengthened by, and comforted by, though not supported by: *works* though they cannot assure by themselves, yet raised up by faith, may with us cheer up the soul; if we beleeve more of these

156 *The flowings of Christs Blood*

these works then we see or feel, and so strengthen them by faith, they may be like the tokens and change of raiment by which Jacob was perswaded that Joseph was alive; by these we may be better perswaded that we live, and live in Christ: Therefore the soul being a reasonable and discursive spirit, is much satisfied in such a way, when the Spirit of God helps it to reason, and draw conclusions, as thus,

The Word sayes, *Whosoever beleeves, shall not perish.*

But, I beleeve, saith the Soul; and therefore according to this Word, shall not perish.

The Word sayes, To beleeve, is to receive, or put confidence in, or trust, as in John 1. 12.

But, I receive Jesus Christ for mine, I trust in him for salvation; therefore I beleeve.

The Word sayes, Repentance, love, self-denial, obedience to the Will of God, are all the fruits of the spirit; but these are in me; I can repent and love, and deny my self, and obey.

The Word sayes, That we are complete in Christ, and righteous in Christ; but when I repent, or love, or obey, I beleeve I am in Christ;

Christ; and therefore, my *love*, and *repentance*, and *obedience* is such as I may *beleeve*, though not in *themselves*, yet in *him* to be good and *spiritual*.

And thus a beleever may *beleeve* for *assurance*, and yet *reason* for *assurance*; and some other questions a beleever may put to his own *spirit*, and draw it out into more conclusions for beleeving; Am I Christs, or my own? If I be Christs, do I walk with Christ? And live to Christ? And obey Christ? Do I delight in Christ, and those that are Christs? Or do I live to my *self*? to my *lust*? To my *profit*, or *credit*? To *others* or the *world*?

XL.

The Gospel-Ministration very glorious.

THe ministration of the Gospel exceeds in *glory*; for now under the *ministry* of Jesus Christ himself, the *heavenly* things *themselves* are brought forth; the *free-love* of God in Jesus Christ, and the *free-love* of Jesus Christ himself, all the *pourings out* of *spirit*,

158 *The flowings of Christs Blood*

spirit, and the full discoveries of love, were reserved for Christs own day; the Kingdom of God, the righteousness, the justification, the forgiveness of sins, the spirit of comfort, the glorious liberty of peace, and joy unspeakable, are the glory of Christ come in the flesh, the treasures that went with his own person; they under the Law saw this day but afar off, they saw but the blood of bulls and goats, and grace and peace afar off: but blessed are our eyes, for we see; and our ears, for we hear that which many Kings & righteous men have desired; we see the Son of God bleeding himself, and are under a more spiritual sprinkling then they; they were under a fleshly purifying; they were as children and servants that were not at age, & so had neither the use, nor freedom of the heavenly inheritance; they were subject to death and bondage; we are delivered to serve him without fear; they were kept under the school-mastership of the Law; we (now the fulnesse of time is come) enjoy the precious liberty of the sons of God; the light which they lived in before, was glorious compared with the darkness the Nations lived in even under a region and shadow of death; but it was darkness compared with the light of the Gospel;

sp. 1; now light covers the earth, and it is not such an enlightening as that of mount Sinai to bondage and fear, a light with smoke in it, and thunder in it, or a light with types and terror in it; but a more clear, comfortable, and soul-refreshing light; the beams of Christ now shine with grace and love upon the souls of his people, like the Sun in the Spring-time, in whose light there goes a vertue which causes the earth to spring and blossom: so do the souls of the Saints under the Sun of righteousness now; grace, mercy, and salvation is in the light thereof; and love, joy, peace, with all the fruits of the spirit do appear.

So as Gospel-times, have the substance and body of Christ, and all that is Christs; the Gospel-ministry hath the flowings of the spirit Act. 2. 17, 18. Joh. 16. 17. hath power and life in it, to change the soul from glory to glory by the Spirit of the Lord 2 Cor. 5. Joh. 5. 25. hath spiritual freedom to set souls at liberty from death and the curse; & everlasting righteousness is brought in, Dan. 9. and the fulness of age is come; so as the severity of the Law, the Schoolmaster, hath done whipping us; we are now under grace, Gal. 4. 5, 6. the Gospel-ministry hath

hath *Jesus Christ* himself, no *signe* of him, no *type* of him; here is no *sacrifice* now, no *Moses* now, but the *very Son* of *God*, and with him a whole *change* of the *Priesthood* and *Ordinances*; now no more *Priests* to *reconcile* *God*, but *God reconciled*, and *Ministers* of *reconciliation*; the *Ordinances*, *few*, *clear*, and *spiritual*; and the *ministry* *free* and *large*; no more to *Jew* only, but to *Jew* and *Gentile*, even to the *world*. *God* *sa loveth the world* now, *that whosoever beleeueth*, *shall have life*, *Ihai. 54. 1.*

XLI.

In what kinde the Gospel is glorious.

THough the *Gospel* tels of *glorious* things, yet they that *overlook* this *glory* may soon see little of it; for in the *word*, there is but a *little noyse*: A *sad story* of one *crucified*, *dead*, and *risen*; all the *out-side* is but *mean*; the *ministry* onely a *plain businesse* of *tydings*, or the *foolishnesse* of *Preaching*, *1 Cor. 1. 18.* The other *wayes* of it, *plain* and *homely*, some *water* for *Baptism*,
a lit-

a little bread and wine for food. The meanest and poorest most commonly for followers and friends of it; not many noble, nor many mighty, 1 Cor. 1. The Ministers of it, or preachers and publishers of it, but homely; What is Paul or Apollos, but Ministers by whom we believe? 1 Cor. 2. 5.

The House of God, or family, or Church; some poor ones called Saints in fellowship; the Officers but few and plain, Pastors, Deacons, Elders; the Laws, some bare words of entreaty, as well as command; all, both Word, Ministry, Officers, with all the doings and administrations that concern Christ, all suited to a poor crucified, dying Jesus, to a state of humiliation: And thus, all so mean, as to the Jews a stumbling block, and to the Greeks foolishness, 1 Cor. 1. 23.

Thus the Gospel looks on the worldly side of it, Thus Christ neither striving, nor crying, nor any one hearing his voice in the streets. Matth. 18. 19, 20. Thus is the work of salvation carried in a mystery: This is the wisdom of God in a mystery, 1 Cor. 2. 7, 8. And yet great is this mystery of godliness.

First, In Jesus Christ himself, though he look like the Carpenters Son, yet he is the only begotten Son of God, full of grace and truth:

162 The flowings of Christs Blood

truth: The brightnesse of his glory, and expresse image of his person, John 1. 14. Heb. 1. 2.

The Word it self or Scriptures, though a Word or Book like a common writing, yet it is a Word of truth, The power of God unto salvation, Rom. 1. 16.

The Ministry, though but a little plain teaching, yet mighty to save, to cast down high imaginations, to reconcile; and the Ministers of it, Stewards of the Mysteries of God, Ambassadors in Christs stead; their feet beautiful, with glad tidings to sinners, 2 Cor. 4. 7. 3 Cor. 5. 20.

The people of God, or friends of this Gospel, though counted the off-scouring of the world; yet a spirit of glory resteth on them, 1 Pet. 4. 14. As dying, and yet behold they live; as sorrowful, and yet alwayes rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things, 2 Cor. 6. 10, 11.

The Kingdom of God, though a thing not seen, yet righteousness, peace, and joy, Rom. 14. 17.

XLII.

*The form of the Gospel, or way
of dispensation.*

THe Gospel is formed up of exhortation and persuasions. *We beseech you to be reconciled, &c. And suffer a word of exhortation, &c. And of conditional promises, &c. As, Whosoever believeth shall not perish, &c. Of threatnings, as, he that believeth not is condemned, &c. Of Commandments; If ye love me, keep my Commandments, &c.*

Now this Gospel thus fashioned, is on purpose for the better dispensing of it to the souls of his people, that his divine and spiritual things might be more naturally conveyed, in a notional and natural way; as the Key is made fit to the Wards of the Lock. And this is the end rather of this Gospel fashion, than any supposed free-will in man as some imagine; for the Gospel is offered not upon freedom of will in any; but that those who are made to receive it, should be wrought on in a way as neer to their own condition and nature or reason, as can be;
for

for none are converted against their will, but their will is *spiritually* changed, and so they are made willing in the day of his power. God doth not break up the hearts of his people, but doth open them, and stands and knocks. *Lydia's heart was opened*; and he stands at the door and knocks, *Revel.* This is the Gospel-way of his enterance; He doth not strive nor cry, nor doth any one hear his voice in the streets; He doth not force in himself, nor any thing of his into the soul, but brings in *spiritual things* so naturally as they cannot, nay, will not resist.

XLIII.

Gospel-promises.

THe promises are but words of Gods *in-*
gaging himself to man freely, and of
grace; and as his promises are of grace, so
his performances are in faithfulness: And
in these promises, the love of the Father,
Son, and Spirit, are conveyed, and the trea-
sures and riches of salvation to sinners. And
thus in this life, all is passed over upon Word
to us, and for our believing this Word,
and taking in the things of Jesus Christ thus
upon

upon Gods bare *ingagement*; he hath bound himself freely to give all hereafter, and yet all is of *free-gift* too, *things freely given to us*: And in this time of our *waiting*, and *beleeving*, and *relying*, we have one earnest, even a spiritual and glorious earnest, given to us here; *even the holy Spirit of promise, which is the earnest of our inheritance*; though some *promises* speak of *conditions*, as of *faith* and *repentance*, &c. Yet they are onely ours upon this *condition* that they were *Christ's* before; for in him all the *promises* are *Yea* and *Amen*.

The promises that God makes thus in Christ are free, and being made in Christ are more free; for Christ is all that to God that we should be unto him; and we are in Christ so as Christ takes away all discouragements and excuses in any that dare not beleeve them to be theirs; and therefore, *The spirit and the bride say, come, and whosoever will let him come, and take of the waters of life freely, Revel. 22.*

XLIV.

*God under the Law; and the
Gospel legal, and Gospel-
worshippers.*

BEfore *Jesus Christ* came in the flesh, and offered up himself, God offered him beforehand in *Types* and *Sacrifices* of blood, &c. and the whole *Ministry* was a *Priesthood*, so as the *Priesthood* and *Sacrifice* of the *Law* did set forth and shadow *Christ* in way of offering, or sacrifice, to God the Father; and therefore God under that dispensation, did appear rather under a condition of reconciliation than reconciled, though all were saved then actually in the same *Christ* who was to suffer: But how much of this *salvation* they knew, is a question; it is very likely, and something clear from the Word, That God was very sparing in that time of the discoveries of himself in *Christ*; and they rather saw him in his glory above then below; and possessed the inheritance of the Redemption, rather then the Ministration or Gospel of it.

God appearing thus, the whole ministry of the Law was taken in as agreeable to this manner or patern; and the *Law of Commandments* revealed on *Mount Sinai*, did help to the form of this ministry, and made *sin* appear and abound more; for which, such sacrifices were prepared. And thus the whole *frame* of the *old Testament*, was a draught of Gods anger at *sin*; the *Law* revealing *sin*, and *Jesus Christ* offering for *sin*: And so God in this time of the *Law*, appeared onely as it were upon terms and conditions of reconciliation; and all the worship then, and acts of worship then, as of prayer, fasting, repentance, &c. went all this way, and according to God under that appearance; and every thing of worship seemed to bring something of *peace* and *atonement* in relation to the great *atonement* to come by *Jesus Christ*: And in this strain runs all the Ministry of the *Prophets* too, in their exhortations to duties & worship; as if God were to be appeased and entreated, and reconciled, and his love to be had in the way of purchase by duty, and doing, and worshipping; so as under the *Law*, the efficacy and power was put as it were wholly upon the duty and obedience performed;

168 *The flowings of Christs Blood*

as if God upon the doing of such things, was to be brought into terms of peace, mercy, and forgiveness; so as their course then, and the service then, was as it were a working for life and reconciliation.

But now under the new Testament, God appears in Christ, & reconciliation is finished; peace is made by the blood of his Crosse; and now the Ministry of the new Testament, is not a Priesthood of any more offering Christ to God in sacrifice, but of offering and tendering the tydings of a fully reconciled God in Christ to man, and of a sacrifice already accepted for sin; so as now there are no Priests, but Ministers, or Stewards, or Ambassadors for dealing out, and dispensing the love of God to man, and for publishing the glad tydings of peace; so as all worship now, and spiritual obedience, is to run in the way of this dispensation; not for procuring love or peace from God, nor for pacifying; but for love procured, and peace purchased by Jesus Christ.

If these things thus stated, were more fully & spiritually opened, there would be more Gospel-teaching and obeying; for mans obedience towards God is not so notionally, nor orderly carried, nor so purely as the

Gospel

Gospel calls for, but they run in a *legal strain*, and would work God down into his old and former way of revealing himself as under the *Law*, when he seemed to be only in the way to reconciliation and peace, rather than pacified; and thus in prayer, and fasting, and other acts of obedience they deal with God as they did under the old Testament, not considering the glorious love revealed in Christ crucified, and how all Gospel-Ordinances are only ways and means for God to reveal this love and grace by the spirit of adoption, not any ways and means of ours for getting some love from God which Christ himself hath not gotten for us.

XLV.

God and His in reconciliation.

They that have received the word of reconciliation, are in a very precious, and comfortable and peaceable condition: they are lovers of God and Christ, they are no more such enemies in their minds by wicked works, they oppose not the will of God as they did, they resist not the Word of the Gospel,

they sleight not the communion of the spirit of God; they are tender of any thing that is Gods; they count not any thing *their own* for God; he shall be welcome to all; if he call for their credit, he shall have it; they know *they have a spirit of glory resting on them*; if he call for their possessions, they leave father, and mother, and brethren, and sisters, and lands, for his Names sake; they know these are not to be compared to the glory which shall be revealed, and they shall have an hundred fold in this life; if he call for their life, he shall have it; they know, he that will lose his life for his sake, shall finde it.

And being thus reconciled to God, they are friends with every thing of his; every Gospel-Mystery they know they receive; and every thing of his they know not, they wait till he reveal even this unto them: and though they do not receive it, because they know it not yet to come from God, yet they do not reject it, because it comes in the likeness of his Word, lest they be found fighters against God, and crucifie the Lord of glory in ignorance, like the Jews.

And being thus reconciled to God, they are lovers of all his; they love the brethren; and

and if there be a *naked disciple*, they cloath him; if an *hungry disciple*, they feed him; if an *imprisoned disciple*, they visit him: *I was naked, and ye cloathed me, &c.*

And being thus *reconciled*, they behold God *reconciled* to them too; they are now in the way of his love; for now God *freely communicates* with them, and *meets* them in Christ; he shines on them in the face of *Jesus Christ*.

Now God and the soul thus *reconciled*, are in a full enjoyment of each other, as the husband and the spouse, the father and the son; there is no parting rights and propriety; God hath not any thing in Christ, in Heaven, or Earth, but it is *theirs*: all things are yours, and you are Christs, and Christ is Gods, and every thing of theirs is his.

XLVI.

*The fears of weak beleevers;
and the remedies.*

WEAK beleevers are like melancholy people, who think things far other-

wife then they truly are; right *smoaking flax* where there is more *smoak* then *light*, more *ignorance* then *true discerning*.

The fears they are in, are of this kinde:

1. They cannot be perswaded their sins are pardoned indeed; they *would*, and they *would not* beleieve it; they cannot, from the *spirit* that is in them, but close with *Christ*, and clasp about him for salvation; yet then they are not sure they have him; they may be deceived they think in that.

2. If Faith carry them on to beleieve a little more or better of their condition; yet the pride of some *sins* will not down with them: some of their *sins* which they have made their *darlings* more then others, and cherished themselves in, Oh, these they think are either too *great*, or too *often committed* to be all forgiven, and at once. The *remainders* of these *sins* lie like dregs in the bottom, and their *conscience* cannot be satisfied that *God* hath fully pardoned.

3. They look not upon *God* in the pure *simplicity* of his *Word*, and *promise*; but they suspect and are jealous *God* hath some reckoning still behind, because they are *sinful*, and *God* is purer then to behold iniquity; and they cannot beleieve that *God* can bear
• with

with all those corruptions and transgressions in them.

4. They think, though God may be reconciled with them and love them at sometimes, (for they (poor souls) onely reckon the seasons of the spirits comforting and breathing for the times of forgiveness;) yet God may be provoked again, and angry again for new sins and failings: and then they are as much troubled how to come at any peace again as they were before: and then it must be onely another *Sunshine* of the like comfort must warm them into peace and believing.

5. They cannot perswade themselves how they can sin as they do daily, but that they are accountable for all the breaches; and so set up new scores of sins in their consciences, and keep reckoning for God, and disquiet themselves in vain.

6. They think every affliction or trouble that befalls them, is a punishment for some sin they have committed, and they look on them as messengers of wrath from God, sent upon them in judgement, as if God were satisfying himself upon them, and pouring out some wrath to appease his Justice for such sins.

174 *The flowings of Christs Blood*

7. They mistake the *Gospel* in the doctrine of it ; and every *Scripture* that threatens for sin , they interpret to belong to *them*, because they have committed that *sin*.

In a word, these are the *fears* summed up :

1. They *are*, and they *are not* perswaded their sins are pardoned.

2. They are perswaded *some sins* are pardoned , but not *some others* which they have most *sinned* in.

3. They fear still God doth not intend them such grace as he profers and speaks ; and suspect the *Gospel*.

4. They think if God do *pardon* them , yet they may *provoke* him again soon after.

5. They suppose they cannot *sin* as they do, and not be *accountable* ; and they cannot but be *sinners* in Gods sight as well as their own.

6. They think *afflictions* are sent upon them for their *sins* ; and they cannot consider God in them but as angry, and so help the *afflictions* to *afflict* them.

7. They interpret every *curse* in the *Law* and *new Testament* for *sin* , their own , if it be against their *sin*.

XLVII.

The remedies to each fear.

First, We are commanded to beleeve forgiveness of sins in Jesus Christ throughly, and not in part; Through his Name whosoever beleeves in him, shall receive remission of sins, *Act. 10. 43.*

2. We are to consider that one sin cannot be forgiven but all is forgiven: Jesus Christ hath done away all sins, For this man after he had offered one sacrifice for sins for ever, sate down on the right hand of God. *Heb. 10. 12.*

3. We are to beleeve God in the plainnesse and simplicity he speaks in, in Gospel-promises, and words of grace even to our souls, as if he spoke out to us by name from Heaven, He that beleeveth not God, hath made him a lyer, because he beleeveth not the record that God gave of his Son. *1 Joh. 5. 10.*

4. We must know, God is not as man, that he should be angry, and pleased, as we carry our selves: I will be merciful to their unrighteousnesse, and their sins and iniquities

176. The flowings of Christs Blood

will I remember no more. Heb. 8. 12. I will be to them a God, and they shall be to me a people. v. 10.

5. We must remember our sins are no more ours, but Christs; and his righteousness is ours: God reckons and accounts us as one now: so though we sin, yet every sin was accounted for in him; and now, there is no condemnation to them that are in Jesus Christ. Rom. 8. 1.

6. And for afflictions, though they come in with sin, and for sin, and are the wages of sin; yet to the righteous, and believers, they are no judgements for sin; for every thing of justice against sin was spent upon Christ: so as to us they are onely trials: Count it all joy when ye fall into divers temptations. Jam. 1. 2.

They are chastenings of love to prevent sin. As many as I love I rebuke and chasten. Revel. 3. 19.

They are in a word, a divers way or dispensation of love and grace; love working by that which is evil in it self: We know that all things work together for good to them that love God. Rom. 8. 28.

7. We are to consider that though the Scriptures do often set forth the righteousness

ness of God against sin, and his justice against sin; yet that unrighteousness being satisfied by Jesus Christ, it hath no power against those that are in Christ; no more then the pursuer had to do with the murderer in the City of Refuge: For sin shall not have dominion over you, Rom. 6. 14. Ye are not under the Law, but under Grace.

XLVIII.

Legal Conversion.

There is much mistake in the business of conversion or regeneration. For while it is lookt upon meerly as a change in affection, or conversation, there is much deceitfulness; there are means which can work that, and yet that shall be no spiritual work neither; the pressing things legal, and as meer commands from the Word, may; there is something of the Law in the heart beforehand and by nature to side with the Commandments in the Word, and so to work something within as well as without; and so there may be an obedience or conformity of the spirit of man, and yet no spiritual obedience nor conformity.

2. There are *Gospel-terrors* as well as *legal*, as *Hell* and *Hell-fire*, and the *worm* that never dies, and *condemnation*, and *Iesus Christ Judge* of quick and dead, &c. All these in the *Word* carry such an *Image* of *wrath*, as they work *fear* and *passions*, &c. which force on the *soul* to *reform*, and yet but to a *form* of *godlinesse*, not to the *power*.

3. There are certain *ends* nature *propounds* to it self for *conforming*, as *life eternal*, &c. and *reputation*, and *men-pleasing*; there are *exhortations*, *perswasions* of *preachers*, or *friends*, or *acquaintance*; there is *education*; there is *examples* of *judgement* upon *sinners*, *godly society*, &c. All these carry in them a *power* to make *men* do *something*, and but *something* in the way of *Religion*.

All these being of an *operative* and *working* nature, may bring forth a *thing* like *conversion*; which indeed is but a *restraint* at best, or a more *purely natural* condition: *Nature* is of it self *excellent*, and if not *originally corrupted*, more *excellent*. We see how *temperate*, *meek*, *just*, *wise*, *liberal*, *merciful* many have been; and amongst *Papists*, how *self-denying*, *contemplative*, *divinely practical*, and *morally excelling*; and amongst

mongst *Formalists* in Religion, how severe, strict, professing and practising in Religious duties. So as the way for pure conversion, and to be spiritually renewed, is by *Jesus Christ*: He that hath the Son hath life: Faith and not works quicken us.

XLIX.

When the spirit of adoption works not freely.

WHen they put something of satisfaction towards God, upon any thing they do, upon any performance, or obedience, as if God were prevailed with by any thing of their own.

When they take in *Christ* for a Mediator but by the way, not resting wholly on him, and in him; but as it were to make up all sure with God, they look rather on the by upon his intercession.

When they are in bondage to some outward circumstances of worship, as time, or place, or persons, that they cannot pray but at such hours, or in such places, &c.

When they do things meerly as commanded from

from the power of an outward commandment or precept in the Word, that brings forth but a legal, or at best but a mixt obedience, and service of something a finer hypocrisie.

When they do because of some Vow, or Covenant they have made, &c. it is more properly the service of the old Testament, and part of their bondage; for wanting the power and fulnesse of the Spirit of adoption to work them to obedience freely from within, they were under the power of outward principles to put them on from without.

When they come to God in any act of worship, as prayer, &c. as to a Creator rather than a Father; and as a God rather than a God in Christ, they put themselves under such an infinite glory, purity, and justice, as they can neither have accessse with Faith nor boldnesse.

When they take any outward thing to move them, rather then apply to Christ for strength, life, and spirit; for the more any motion or obedience is caused from things without, the more forced and unnatural is all such obedience, and the lesse from a spiritual power within.

When they measure their forgivenesse by their

their sin and *sanctification*, and can beleeve no more then they have peace for; and that peace upon something of their own performed, and not from beleeving on him who hath performed all. God hath not given us the *spirit of fear*, but of *power*, of *love*, and of a *sound minde*, 2 Tim. 1. 8. or of a minde not corrupted with any of these.

L.

Opinions which make men legal.

There are certain principles by which some are religious, which carry them off much from the Gospel-way of obedience.

1. Men naturally think it impossible that they should be accepted of God, and justified, and do nothing themselves for it, and in it. Hereupon flesh and blood can hardly be brought off to beleeve forgiveness of sins, nakedly and freely for nothing in themselves.

But to take away this, consider that forgiveness of sins is of a meer grace, and mercy, and

182 *The flowings of Christs Blood*

and gift. By grace ye are saved; it is the gift of God, Eph. 2. 8. and through Jesus Christ; through the Redemption of his blood, Rom. 3. 24. As a Prince raises up a beggar, and Pharaoh's daughter brought up Moses; so are we raised up freely, and in mercy.

2. Men think that whatsoever they perform in obedience to God, that God cannot but approve it, because they themselves approve it for good; hereupon men come to look on themselves as doing something for life and salvation.

But to take off men from any such self-love and opinion in the work of salvation; consider there is sin in every thing they do. 1 John 1. 8. If we say we have no sin, we deceive our selves; And there is none righteous, no, not one, Rom. 3. 10. Neither doth God judge as man judgeth. God seeth not as man seeth; man looketh on the outward appearance, but God beholdeth the heart, 1 Sam. 16. 7. God hath ballances to weigh thy actions; and so be laid in the ballance, they are altogether lighter then vanity, Psal. 62. 9.

3. Men naturally think it impossible to be damned for good works, and serving God in a mans own fashion; and surely none are condemned simply for good, but as that good is

is *evil* in some kinde or degree; and hereupon men raise up *hopes* and *comforts* to themselves from such a course of *life* as they live in with God. Thus from *something* they *fancie* good in their own way, and from something they *fancie* in God of *mercy* and *forgivenessse* to *sinners*, upon this they venture themselves.

But to take away this, consider though God be *merciful*, yet he is onely *merciful* of his own *fashion*, not of *ours*, not in the way we may corruptly think him: *Thou thoughtest that I was altogether such a one as thy self*, Psal. 50. 21. Gods love, and grace have *wayes* and *fashions* of their own they move in; and if we be not in *their way*, we shall not receive of his *fulnesse*: The *Jews* were very zealous after God, yet not in Gods *fashion*, but went about to *establisth* their own *righteousnesse*. The *Papist* is a follower after God; and the *legal, formal, poor ignorant Protestant*, runs in a course of *obedience* and *serving* God; yet it is not in Gods way of *righteousnesse*; and so they misse of *salvation* for not seeking it purely in *Christ* their *righteousnesse*.

L. I.

*Jesus Christ offered to sinners
as sinners.*

THe Apostle hath a pretious doctrine, and it is this, *This is a faithful saying, and worthy of all acceptation, That Jesus Christ came into the world to save sinners, of which I am chief.* 1 Tim. 1. 15. As if he should say, doth any of your hearts tell ye you are sinners? Let not that be any ground at all to keep you from Christ, let not any despaire because of that; I my self was thus and thus, a blasphemor, a persecutor; nay, as if that were not enough, I was the chief of sinners, or the sinner in chief; the grand and supreme sinner, as if there could not well have been a greater; and I (says he) obtained mercy. So as here the Spirit hath laid in answers to the objecting or doubting soul.

If the soul should object, If I were not such a sinner as I am, I could believe; the Spirit answers, *Jesus Christ came into the world to save sinners*: As if he should say, to save even just such as thou art.

If the *soul* should *object* further ; but there is *not* such a *sinner* as I am ; the Spirit answers, yea : But here is one greater than thou ; here is the *chief* of all *sinners* , the Prince of *sinners* obtaining *mercy*, of which I am the *chief*.

So as none can be such a *sinner* to whom *Christ*, and the *blood* of *Christ*, may not be tendered and offered ; and that upon these grounds.

1. From the order of Gods decree, he loved us, and gave *Christ* for us when we were *sinners*. God commendeth his love towards us, in that while we were yet *sinners*, *Christ* died for us, Rom. 5. 8. God so loved the world, that he gave his only begotten Son, John 3.

2. The offering the Gospel and *Jesus Christ* to a *sinner* as a *sinner*, is but the bringing out this glorious love of God in time and dispensation ; it is but the offering that love which God loved them with from everlasting : Neither is it any more to offer *Christ* to a *sinner*, then to manifest God in his first love, when he gave *Christ* for *sinners* in his own decree.

3. It exalteth grace more, and sheweth as a gift indeed ; what can be more of grace, then

then that *Jesus Christ* should receive a *sinner*, one who hath no money nor price, no works nor righteousness to bring for him.

4. It is the right lifting up *Jesus Christ* as *Moses* lift up the *Serpent* in the *Wilderness*; not for the *healed* to look upon, but the *stung and wounded*.

5. It leaves men without all *excuse*, and brings the greater *condemnation*; for when *Christ* is brought home to the very soul, and the blood offered at every ones door for receiving, then there can be no objecting; Lord, had I been thus and thus fit and prepared, then I should have received thee; but I was a foul *sinner* at that very time, so and so *guilty*. O, will the Lord answer, I come therefore to pardon thee, and to wash thee in my blood, because thou wert so foul; and that is no excuse.

6. It is most agreeable to the *Gospel-way* of dispensation, and *Christs* own preaching, *The whole need not a Physician, but they that are sick: I came not to call the righteous, but sinners to repentance.*

7. All that ever received *Christ* in the *Gospel*, received him in a *sinful condition*; the many beleieving *Jews* in the *sin of crucifying Christ*; all the *Churches of Corinth*,
Ephesus,

Ephesus, and Colosse, Such were some of you, but ye are washed, &c. And ye were sometimes darknesse, but are now light in the Lord, Ephes. 5. Ye who were dead in trespasses and sins; and were enemies in your minds by wicked works, yet now hath he quickned, Coloss. 1.

So as to offer *Jesus Christ* to sinners as sinners, is but

1. To offer him in *time*, as God gave him before all time; God gave him to us because we were sinners, and now he is but offered as he was given.

2. There is more of *grace* in it to offer him to a sinner as a sinner, that where sin hath abounded, grace may abound much more.

3. There is a clearer *lifting up Christ* as *Moses*, for the wounded to look on as well as the whole.

4. Men are left without *excuse*, because when he is held out to sinners as sinners, all are in a condition for him; sin and a saviour are most suteable.

5. It is as *Christ* himself did, who both calls sinners, and converses with sinners; with *Mary Magdalen* an harlot, and with the *Publicans*, and with the *woman of Samaria*.

188 *The flowings of Christs Blood*

Samarita, who lived in uncleannesse when the pure *Messiah* preached himself to her.

6. It is as all that ever received him, both in *Jerusalem*, *Corinth*, *Ephesus*, &c. who had they not been *fool*, had never been *washed*; had they not been *darknesse*, had never been *light* in the Lord.

But you will tell me of *conditions* in the *Gospel*, of *faith*, and *repentance*, &c. and certain legal preparations before *Christ* should be offered and brought to the *soul*.

Yea; but that ye may not be puzzled as many are.

In the *Gospel-way* or *dispensation*, *faith* and *repentance* is to be preached, but *Jesus Christ* still with it. *Believe in the Lord Jesus Christ*: And you are not to consider *repentance* from *believing*, nor *believing* from *repentance*, nor either from *Jesus Christ*, nor *Jesus Christ* without them; and yet neither of them as bringing in *Christ* to the *soul*, but *Christ* bringing in them, and working them more and more in the *soul*, and that upon these grounds.

1. *Christ* is not ours by any act of our own but *Gods*, *God* imputing and accounting: To make *Christ* ours, is an *Almighty* work, & not the work of any thing created;

So as *Christ* is ours *without faith*, by a power more glorious and infinite; but we cannot here know him to be ours but by *believing*; nor partake of him as ours but by *believing*.

2. If *faith* should give us our interest in *Christ*, then as our *faith* increases, our interest should increase, and we should be more and more justified and forgiven, which none allow, calling these other acts of *faith* *faith* of assurance, and acts of manifestation; and if *faith* be thus in its other degrees of working, why not in its first? *It is the evidence of things unseen, Heb. II.*

3. If *Christ* should be ours by *faith* in this sense, then when *faith* ceases, shall we cease to be justified. Shall *faith* begin our interest here, and not be able to continue it hereafter?

4. Can a sinner be too foul for a *Saviour*, and too wounded for a *Physician* to heal, and too filthy for a fountain opened to wash?

5. He that offers *Christ*, offers all the conditions in him, both of *faith* and repentance; For *Christ* is exalted to give repentance, &c. And *faith* is called the *faith* of the Son of God, *Gal. 2.*

190 *The flowings of Christs Blood*

6. It is no more to offer *Jesus Christ*, then any *grace of Christs* or *gift of Christs* to a sinner; for a sinner is as unprepared and unfit for the one as the other, equally in sin and pollution to both.

7. This spiritual work is a new creation; and so works of preparation are not so proper in that: *We are* (saith the Apostle) *his workmanship created in Christ Jesus*, Ephes. 2. 10.

And now, why shall any servant of *Christ* refuse to give out that *blood of his Masters* which runs so freely to sinners? And any sinner refuse to receive it, because their *vessels* are not clean enough for it, when it is such a *blood* as makes the *vessels* clean for it self?

LII.

*The simplicity of the Gospel-
Salvation, easie and
plain.*

Jesus Christ, and forgiveness of sins in his Name, and redemption through his blood, is the first and onely thing held forth in the Gospel

Gospel to sinners; the other Mystery of righteousness, is revealed to believers; forgiveness of sins is first taught, that they may believe; and the other glorious Mysteries are taught, that they may know what they do believe: they are first to see Gods love, and afterwards his glory: Jesus Christ crucified is the best story for sinners, and Jesus Christ exalted for Saints; and therefore it is that in all the Apostles Sermons, the story of blood, and redemption, was first preached; and when they did believe that, then they wrote Epistles and Revelations of greater things unto them, so as they spake of Christ onely to make them believe, and wrote to them of him when they did believe.

Salvation is not made any puzzeling work in the Gospel; it is plainly, easily, and simply revealed; Jesus Christ was crucified for sinners; this is salvation, we need go no further; the work of salvation is past, and finished; sins are blotted out; sinners are justified by him that rose for justification. And now if you ask me what you must do to be saved, I answer, Believe in the Lord Jesus Christ, and thou shalt be saved. All that is to be done in the work of salvation, is to believe there is such a work, and that
Christ

192 *The flowings of Christs Blood*

Christ died for thee, amongst all those other sinners he died for.

To beleeve now, is the onely work of the Gospel; This is the work that ye beleeve on him whom he hath sent. Joh. 6. 29. This is the Commandment, that ye beleeve on his Son Jesus Christ. 1 Joh. 3. 23. That is, that ye be perswaded of such a thing, that Christ was crucified for sins, and for your sins; and we are called on to beleeve, because they onely that can beleeve, are justified; By him all that beleeve are justified. Act. 13. 39.

So as salvation is not a businesse of our working, and doing; it was done by Christ, with the Father; sin, and Satan, and Hell, were all triumphed over by Christ himself openly for us; and all our work is no work of salvation, but in salvation; in the salvation we have by Christ, we receive all, not doing any thing that we may receive more, but doing because we receive so much, and because we are saved: therefore we work not that we may be saved, and yet we are to work as much as if we were to be saved by what we do; because we should do as much for what is done already for us and to our hands, as if we were to receive it for what we did our selves.

This

This is short work, Believe and be saved; and yet this is the onely Gospel-work and way. Christ tels ye in few words, and his Apostle in as few; As Moses lift up the Serpent in the Wildernesse, so must the Son of man be lift up; That whosoever beleeves on him should have life, Joh. 6. Paul tels you, Say not in thy heart, Who shall ascend unto Heaven? That is to bring Christ from above. Or who shall descend into the deep? That is to bring up Christ from the dead. But what saith it? The Word is nigh thee, even in thy mouth, and in thy heart, the Word of Faith which we preach. If thou shalt confesse with thy mouth the Lord Jesus; and shalt beleve in thy heart that God raised him from the dead, thou shalt be saved, Rom. 10. 6, 7, 8, 9, &c.

So as here is but looking up on Jesus Christ, and salvation is in thy soul; and believing with thy heart, and thou art saved, thou wert saved by Christ before, but now in thy self.

There are yet these grounds why salvation is so soon done,

1. Because it was done before by Christ, but not believed on before by thee till now.

2. Because it is the *Gospel-way* of dispensation, to assure and passe over *salvation* in *Christ* to any that will beleve it.

3. There needs no more on our sides, to work or warrant *salvation* to us, but to be perswaded that *Jesus Christ* died for us, because *Christ* hath suffered, and *God* is satisfied. Now suffering and satisfaction is that great work of *salvation*.

4. Because they, and they onely are justified, who can beleve: *Righteousnesse* is revealed from faith to faith; and all that beleve are justified, Rom. 1. 17. Acts 13. 39.

5. That it may be by *grace*, and not of works. Being justified freely by his grace, Rom. 3. 24.

LIII.

*Christ and every part of Christ
to be studied, and be-
leeved in.*

THere is not any thing of *Jesus Christ*, but it should be matter for a *Believer's* faith to be exercised in, from his divine nature

nature to his incarnation, and so to his exaltation; that they may be able to comprehend with all Saints, the height, and depth, and breadth of the love of God; for God was infinitely influencing into every passage of his birth, his growing up, his infancy, his circumcision, his baptism, his preaching, his praying, his temptations, his fasting, his obedience to the whole Law, his sufferings, his reproaches, his poverty, his humiliation, his bloody sweating, his judgement and judges, his condemnation, his crucifying, his peircing, his nailing, his drinking Vinegar and Gall, his strong cryes and tears, his crown of thorns, his blood flowing out from his feet, hands, and side, his giving up the ghost, his death, burial, resurrection, ascension, exaltation, and sitting on the right hand of God, his Priesthood, Mediation, Intercession, Dominion: There is infinite vertue in all these, and the Gospel is made up of these; in these are those unsearchable riches of grace, love, and Redemption. These are to be the subjects of ever new meditations, and he is to seek into the spiritual extent of these, and deepnesse of these: Out of these he is to draw strength, power, love, holinesse, spiritualnesse, regeneration, mortification,

196 *The flowings of Christs Blood*

new obedience, faith, repentance, humiliation, meeknesse, temperance, &c. Christ and every thing of Christ, is to be matter for him, and meditation for him. These are those ministerial and instrumental means of grace and life to sinners; not an historical or tragical use of these, but a believing use, a relying, resting, comforting, spiritualizing use: These were all but parcels of the work of redemption, but parts of the whole; and to all these, there is an infinite depth of sin and temptations opposed; And therefore the more we are improving our selves in these things of Christ, the more spiritual and infinitely provided shall we be against the other: It is not enough to look on Jesus Christ in his single person glorified and exalted, but to study every part and parcel, and passage of Jesus Christ: And thus to know nothing but Jesus Christ and him crucified,

The

The several wayes of Free-grace, and the general point searched.

Free-grace is conveyed to us under several notions in these times; and I shall in few words gather up the conceptions, intending a larger draught of it hereafter.

The first way of Free-grace, free without all condition of Grace.

THe first and purest conceive of the Mytery thus:

That *God the Father* for manifestation of his *mercy* and *love*, purposed some to glory whom he loved, and gave his *Son* to be a way to them, and *righteousness*, knowing that they would fall under *sin* and *condemnation* in the *first Adam* (where he might justly have left them, as the rest, in their blood and pollution) had it not been

198 *The flowings of Christs Blood*

for that *free-grace* in himself; and therefore that *Son* is called the *second Adam* or *quickning spirit*, and this *mystery of salvation* is *free, infinitely free*; the *Father* loving *freely*, and giving his *Son*; the *Son* loving *freely*, and giving himself *freely*; and the *spirit* working from them both *freely* for the *manifestation* of this *salvation* in the *souls* of his *elect*, and through the *ministry* of a *free Gospel*, even to *sinners* as *sinners*, and children of *wrath* in themselves.

A second way of Free-grace, free onely with conditions.

THe second sort hold, which is called the *Reformed opinion*, and is the more general:

That *God* did *freely* decree or purpose some to *salvation* in *Christ*, through the *intervening* and *instrumental assistance* of *faith*, &c. And that none are *actually justified*, nor partakers of *salvation* but by *faith*; and the *ministry* of *conditions* or *qualifications* to this *salvation*: And this I call a *Debate with Graces*.

*A third way of Free-grace, free onely
upon condition.*

THe third sort hold, That God did freely purpose some to *salvation*, and therefore gave *Jesus Christ*, but it was onely to those whom he *foresaw* through the help of a *Gospel-ministry* and other *spiritual sufficiency* would embrace *Jesus* to given, yea given for all, if all would have embraced him. And this I call a *respective Decree* for *Graces*.

*A fourth way of Free-grace, free
meerly in the extent.*

THe fourth sort hold, That God purposed some to *glory* and *salvation* in *Jesus Christ*, without respect to any thing but the *intervention of faith*, &c. and gave this *Jesus Christ* for all, not that all should have been saved by him, but onely the *elect* who were made to *believe*; and that the *Gospel-ministry* reveals such a kinde of *general Redemption*; otherwise the

Gospel could not justly be tendered to all ; nor any be condemned for not beleeving, nor unbelieving be any sin.

This last I shall onely speak on.

This is in part the *general point*, and it is answered thus :

Some do it by a way of interpreting the *general Scriptures* ; as these of *Gods loving the world, &c.* Interpreting the *world* in opposition to *Jews*, and by that understanding the *Gentiles* who were called the *world*. And so of sending *Jesus Christ* to be a propitiation not for *ours*, but the *sin* of the whole world, &c. *Rom. II. 11, 12.* And so where ever the word *all* is, that *God will have all saved, &c.* they interpret it with restriction to some of all, &c. *Matth. 3. 5.* And so for the *general tenders* of the *Gospel*, they interpret that by way of *dispensation* for the better gathering up the *elect* from all sorts and places, *Matth. 24. 31.* And so for *not beleeving*, they say men are not damned for *not beleeving* simply, but from the condemnation they are left under, though their *not beleeving* may make their condemnation greater.

Some answer it by shewing forth the contradiction in this of *Christ dying for all*, and
saving

saving some, that it is as much as Christ died for all, and not for all.

Some answer, by turning it into immortality for all, but not salvation for all.

Some answer, by revealing Gods love, and Jesus Christ as the effect of this love, as it were the instrument and minister of this love; and this love of God going out onely to the elect, for whom Christ is given: This way they conceive takes off general Redemption. But we must take heed of making Christ more instrumental and ministerial then the Father hath made him, and will stand with the honour of the Son, who is the first born of the elect the head of the body. And we must be spiritually wary in distinguishing too curiously upon Jesus Christ as Son and Mediator, &c. but onely in a Scripture-way; for Christ is but one, and salvation is one.

Thus far some worthy brethren go in opposing the general point, but we must go a little further in finding out the mystery of the general point, and meet with it there. Now I humbly conceive the mystery lies onely in a rational way of justice, and Gods dispensation; That God will not mercifully, and arbitrarily damn any because he will.

So as he hath put every one under a state of Redemption, and power of salvation; and they are damned from their own will, not from Gods: Thus go the deepest and most notional of that way.

And the other part of the mystery which is lowest, and most argued for, in these times, and by most, is onely, that the Gospel cannot rationally be tendred but upon some such general ground as Christ dying for all.

Thus I have opened, though weakly, the mystery; and the opening it may be enough, and the whole building of the universal Grations, is all upon a rational notion strengthened with some general terms in the word: Now let them see whether meer Reason is a Principle high enough for a spiritual mystery. And if bringing salvation down upon such a ground, be proportionable to so glorious a work as that of Redemption, besides all the intervenings it hath with free-grace, and free-justification and election of grace, &c.

Now let the Mystery be lookt on in their way, which is this, Christ died for all, else the Gospel cannot be preached to all.

And in the other way, which is this, Christ died onely for his, and it is offered to all, that

that *his* who are amongst this *all* might be-
leeve; and though he died not for *all*, yet
none are *excepted*, and yet none *accepted*
but they that *believe*, and none *believe* but
they to *whom* it is *given*. And in this way
of *salvation* there lies more *mystery*, which
is more *sutable* to a *divine* work. Great is
the *mystery* of *godliness*.

And this ground, That none are *excepted*,
is as *clear*, and *spiritually* *rational* for the
Gospel to be *preached* to *all*, as this ground,
That he died for *all*.

Seeing upon both grounds, Some onely
are *saved*, and not *all*, and a decree of meer
grace and of *faith* *foreseen*, do equally imply
an impossibility of *all* to be *saved*; and
therefore why is it so contended for that
all are *redeemed*?

Some

Law? No, but by preaching promise of pardon and forgiveness.

Page 333.

2. If a man would desire to change his course to be made a new Creature, the way is not to consider the Commandments what he ought to do ; but my beloved, the way is to get assurance that thy sins are pardoned, to consider the Covenant of Grace, *Heb. 9. 14.*

*No preparatory works before
Christ.*

Master Rogers in his Book of the right way to be saved, &c. P. 54.

DIvers mistake, and look for something to ground on in themselves, and so are wofully bewildered, and in great perplexity: It is as if one should not set a young Tree, but let it lie above the ground till they see what it will bear.

Free-

*Free-grace hath many enemies.
We should stand for Free-grace.*

Dr. Sibbs his Book of the excellency of the Gospel above the Law, Pag. 241.

DO ye wonder why the Free-grace of God hath found such enemies, &c. The heart of man is in a frame of enmity against God, and sets it self most against that God will be most glorified in. Let us vindicate nothing so much as grace.

We must live by grace, and die by grace, and stand at the day of judgement by grace; not in our own righteousness.

*Faith is no condition of the new
Covenant of grace.*

Master Perkins Commentary on the Galatians. P. 157.

THe Gospel called by *Paul* the Promise, offers and gives life freely, without the condition of any work, and requires nothing

thing but the receiving of that which is offered. It may be objected, that the Gospel promiseth life upon the condition of our Faith. *Ans.* The Gospel hath in it no moral condition of any thing to be done of us: Indeed Faith is mentioned after the form and manner of a condition; but in truth, it is the free gift of God as well as life eternal, &c.

Pag. 184.

We have all in Christ.

Thou must not receive the Promise immediately of God, but Christ must do it for thee; though thou be unworthy, yet there is dignity sufficient and worthinesse enough in him. If thou say that thou must at the least receive the promise at the hand of Christ; I adde further, That he will not quench the smoking flax, &c. And our salvation stands in this, not that we know and apprehend him, but that he knows and apprehends us first of all.

Christ

Christ is every thing to us.

Mr. Calvin in his Book of Institutions, Book 2. chap. 16. P. 167. 8.

WE must take heed of drawing any part of Salvation but from Christ: If we seek Salvation, let it be in the Name of Jesus Christ; if the Spirit, or any gifts or graces, let us seek them in his Unction; if strength, let us seek it in his power; if purity, in his conception; if mercy, in his nature, which was touched with our infirmities; if redemption, in his passion; if forgiveness, in his condemnation, or being a curse for us; if satisfaction, in his sacrifice; if cleansing, in his blood; if mortification, in his Sepulcher and death; if newness of life, in his Resurrection; if immortality, in the same; if an heavenly inheritance, in his entering into Heaven; if all good things, in his Kingdom and Dominion here: All treasures are in him, and they who are not content onely with him, shall have no rest anywhere; although too they may look principally at him.

Nor can there be any unbelief, nor doubtings where his fulnesse is thus known.

God was never an enemy to his.

Calvin quoting Augustine in his Book of Institut. Tract. in Evangel. Joh. 110. 2. Chap. 16. P. 106. 1.

INcomprehensible and unchangeable is the love of God, not that love which we obtain from reconciliation by the Blood of Christ, but wherewith he loved us before the foundations of the world; therefore when it is said, Christ reconciled us, it is not to be understood as if then he began to love those whom he hated before, but he reconciled us even to that love wherewith he loved us, *Rom. 5. 8.* therefore in a wonderful manner he loved us when it is said he hated us.

That we and those commonly called Antinomians differ little.

Mr. Gattakers Testimony in a late Treatise Gods eye, &c. in Epist. to the Reader. P. 10.

THE matter in controversie between us and these men, is not how far forth sin is removed or abolished in Believers, or how far forth it is by Justification aban-

210 *The flowings of Christs Blood*

abandoned, or in what sense God is said to see or not see sin, or to take notice of it in believers and justified persons, &c. *As if all these things were granted on both sides.*

Note.

Men of learning you see and judgement, do not cry out Antinomianism on Free-grace, or free justification, as others do, &c. But acknowledge a consent in all these, &c.

Why Luther is not quoted here.

Luther I could quote, but he is now lookt on by some as one that is both over-quoted, and over-writ Free-grace, and bending himself against works, which was the *Papery* and *Antichristianism* of those times. He raised up *grace*, rather in opposition (as some think, to whom I dare not so fully agree) to the *excesse* of works, then to the *just advantage* of *grace*; and yet they can allow him in other things. Thus we can pick and chuse from a Reformer what fits to the *standard* of our own *Light* and *Reformation*, and cast the other by: I shall therefore quote some later.

*Concerning our not resting on
sight, or our own graces for
assurance.*

Mr. Tho. Goodwin in his Book *Christ
set forth, in Epist. to the Reader.*
Pag. 1, 2.

AN immoderate recourse unto signes,
though barely considered as such, is as
unwarrantable, when thereby we are divert-
ed, & taken off from a more constant actual
exercise of daily thoughts of faith towards
Christ immediately, as he is set forth to be
our righteousness, &c. And yet the mindes
of many are so wholly taken up with their
own hearts, that as the *Psalmist* sayes of
God, *Christ is fance in all their thoughts*.
But let these consider what a dishonour
this must needs be unto Christ, that his train
and favourites, our graces, should have a
fuller court, and more frequent attendance
from our hearts then himself who is the
King of glory; and likewise, what a shame
also it is for beleevers themselves, who are
his Spouse, to look upon their husband no
other-

212 *The flowings of Christs Blood*

otherwise but by reflections, and at second hand, through the intervention and assistance of their own graces, as mediators between him and them.

Now to rectifie this errour, the way is not wholly to reject all use of such evidences, but to order them, &c.

We are justified in Christs Justification, when he rose. Pag. 202.

Christ his Resurrection was the original act of Gods justifying us in Christ, we were virtually justified then in Christ his being justified, as in a common person.

God remembers not our sins. P. 207.

As by reason of his Intercession God remembers not old sins, so likewise he is not provoked by new.

The Law as given by Moses, no Rule to Christians.

Mr. Bolton in his Book of the true bounds of Christian freedom. P. 74.

O Thers say we are freed from the Law as given by Moses, and are onely tied to the obedience of it as given by Christ; and

as Christ renews it, and as it comes out of the hand and from the authority of Christ; and we have it immediately from the hands of Christ. I shall not much dislike this, &c.

Believers and God are never at enmity. P. 14.

As none of our sins shall condemn us, so none of our sins shall put us into a state of condemnation more; none of our sins shall ever put us under the curse; under wrath again.

God doth not punish Believers for sin. P. 14.

We are freed from all miseries, afflictions, punishments, which yet are the fruits of sin as they may be conceived to be fruits of wrath or have wrath in them.

Faith before Justification is no Grace.

*Mr. Rogers on the Articles, Art. 13.
P. 57.*

Works done before Justification please not God, before men do please; nothing that they do, can please him; hereby the vanity of them is perceived who think before mans justification, his deeds do please God.

214 *The flowings of Christs Blood*

Note.

What, is faith then to be accounted before justification, according to this principle?

*God is never an enemy to his
though sinning.*

Mr. Herbert Palmer in his Charact. of
a Christian in Paradox, &c. P. 10.

HE beleeves the God that hates all sin,
to be reconciled to himself, though
sinning continually, and never making, nor
being able to make him satisfaction.

We are justified though ungodly. P. 11.

He beleeves the most just God, &c. To
have justified himself though a most ungod-
ly sinner.

We are not saved by any thing we do. P. 58.

He knows he shall not be saved by his
works, and yet doth all the good works he
can.

A believer sins not. P. 68.

He cannot sin, yet he can do nothing
without sin.

A believer beleeves against hope. P. 74.

He beleeves like Abraham, in hope against

God

God freely pardons. P. 12.

He beleeves himself freely pardoned.

Believers are pure in Gods sight. P. 13.

He beleeves himself to be pretious in Gods sight.

Christ promised to sinners as sinners.

Master Tho. Goodwin in his Book of *Christ set forth. P. 30.*

There are *absolute promises* made to no conditions, as when Christ is said to come to save sinners, &c. Now in these it is plain, Christ is the *naked object* of them, so that if you apply not him, you apply nothing; for the onely thing held forth in them is Christ.

We are justified in Christs justification. P. 132.

Even so it is in the matter of our justification; it was done virtually in Christ; and afterwards when we beleeve it is actually passed in, and upon our selves.

So by Christs being justified, we are all virtually justified, and in Law, through a *free, yet irrepalable Covenant* betwixt us

116 The flowings of Christs Blood

God and Christ, who onely did then know
who were his.

Beniaman. § 88
A Believers Law is Christ, and
Barabbis Spirit. § 89

Mr. Perkins in his Comment. on the
Gal. P. 128.

THEY which are true Believers are a
free and voluntary people obeying
God, as if there were no law to compel
them; they have Christ to live in them;
the Spirit of life that is in Christ, is in them,
and that is their Law. It is the property of
a child of God to obey God, as it is the na-
ture and quality of the fire to burn, &c.

Beniamin. § 88 *his book*

Thus in the quoting or citing these Di-
vines concerning some pretious truths of
Christ, I have done as Paul said to the A-
schians when he would prove God, As
the words which are abroad mistaken by
many, are truths, as also some of your own
words are false, and some of your own
words are true.

